THE RELIEF SOCIETY MAGAZINE

JANUARY, 1919

"THOU DOST NOT WEEP TO WEEP ALONE"

Read by President Heber J. Grant at President Smith's funeral

Thou dost not weep to weep alone;
The broad bereavement seems to fall
Unheeded and unfelt by none:
He was beloved, beloved by all.

But lo! what joy salutes our grief!
Bright rainbows crown the tearful gloom,
Hope, hope eternal, brings relief;
Faith sounds a triumph o'er the tomb.

Vain are the trophies wealth can give!
His memory needs no sculptor's art;
He's left a name—his virtues live,
Graved on the tablets of the heart.

Eliza R. Snow.

Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints
No. 29 Bishop's Bldg., Salt Lake City, Utah
$1.00 a Year—Single Copy 10c

Vol. VI No. 1

ROYAL BREAD

The bread that made mother stop baking

At your grocers

Royal Baking Co.
SALT LAKE

This is the Oldest Music House in Utah

always a leader—always apace the progress of music.

Transactions with this institution are always satisfactory for our business standard is high.

Daynes-Beebe Music Co.,
Salt Lake City, Utah—
Please send catalogues of GRAFONOLAS and Records, prices and terms.

Name .....

Address .....

R. S. MAG.

Daynes-Beebe Music Co
ESTABLISHED 1862
"OLDER THAN THE STATE OF UTAH"

REMEMBER YOUR PLEDGE

—BUY—

U. S. WAR SAVINGS STAMPS

ON SALE AT ANY BANK OR POST OFFICE

OUR SPECIALTIES

Long Distance Shipping of Funeral Flowers
—Always a Big Stock—

Roller Canary and Bird Supplies

BAILEY & SONS CO.
SALT LAKE CITY

Goldfish and Aquarium

The Relief Society Magazine

Owned and Published by the General Board of the Relief Society of the Church of Jesus Christ of Latter-day Saints.

CONTENTS

JANUARY, 1919.

"Thou Dost Not Weep to Weep Alone" 1
President Joseph Fielding Smith ..... Frontispiece
In Memoriam: President Joseph F. Smith 3
Sentiments from the Presidency and General Board of the Relief Society 13
Appreciation from the Three Leading Women of the Church 14
Vision of the Redemption of the Dead 16
General John J. Pershing ..... Mary Foster Gibbs 22
To the Departed Year 1918 ..... Mrs. Parley Nelson 23
Lines to a Tree in Winter 24
Heart of the Household ..... Ruth Moench Bell 25
Conservation Cook Book 32
Our Indian Cousins ..... C. L. Christensen 33
Humility ..... Emily Hill Woodmansee 37
The Home Coming ..... L. Lula Greene Richards 39
Construction and Reconstruction in the Home .... Janette A. Hyde 40
Official Round Table .... Clarissa S. Williams, Amy Brown Lyman 40
On the Watch Tower ..... James H. Anderson 45
Editorial 49
Guide Lessons 52

ADVERTISERS' DIRECTORY.

Patronize those who patronize us

AGRICULTURAL COLLEGE OF UTAH, Logan.
AMUNDSEN STUDIO, 249 Main St., Salt Lake City.
AUERBACH CO., Salt Lake City.
BAILEY & SONS CO., Salt Lake City.
BRUNSWICK-BALKE-COLLENDER CO., Billiard Tables, 55-59 W. South Temple St., Salt Lake City.
DAYNES-BEEBE MUSIC CO. 61-3-5 Main St., Salt Lake City.
DESERET NEWS BOOK STORE, Books and Stationery, Salt Lake City.
EARDLEY BROS. CO., Everything for Electricity, Salt Lake City.
GREENHALGH REMEDY CO., Salt Lake City.
JENSENS, JEWELERS, 71 Main St., Salt Lake City.
KEISTER LADIES' TAILORING COLLEGE, 291 Center St., Salt Lake City
MODEL KNITTING WORKS, 657 Iverson St., Salt Lake City.
PEMBROKE COMPANY, 22-24 East Broadway, Salt Lake City.
ROYAL BAKING CO., Salt Lake City.
STAR LAUNDRY, 902 Jefferson St., Salt Lake City.
SUNDAY SCHOOL UNION BOOK STORE, 44 East South Temple St., Salt Lake City.
TAYLOR, S. M. & CO., Undertakers, 251-257 East First South Salt Lake City.
UTAH STATE NATIONAL BANK, Salt Lake City.
Z. C. M. I., Salt Lake City.

2000 Gospel Quotations

By Henry H. Rolapp

We have orders from all directions for this valuable Book of Reference. The Elders in the mission field hail it as a work that they have long looked for. Members of Quorums and students of the Gospel generally find it the most complete work of its kind issued to date.

Handsomely bound in cloth, $1.25 postpaid.

DESERET NEWS BOOK STORE
6 Main St., Salt Lake City

AUERBACH CO.

SALT LAKE'S BEST DEPARTMENT STORE

Do Your Christmas Shopping Early at

"The Big Store"

We can save you money on every item purchased here

REMEMBER YOUR PLEDGE

—BUY—

U.S. WAR SAVINGS STAMPS

On Sale at any Bank or Post Office

UNCLE SAM asks that we conserve in our Xmas giving.

An ideal and lasting gift, and one that is always appreciated is

A GOOD BOOK

SUNDAY SCHOOL UNION BOOK STORE

The Book Store of Salt Lake City
44 East on South Temple Street

THE UTAH STATE NATIONAL BANK SALT LAKE CITY UTAH.

The Utah State National Bank features quick and efficient service.

One feature is the Unit System, which greatly simplifies transactions.

Officers
Heber J. Grant, President
Henry T. McEwan, Cashier
George H. Butler, Asst. Cashier

SEND Xmas Cards early to your Soldiers at home and abroad.

You will find an excellent and complete stock at

The Pembroke Company

22-24 East Broadway
Salt Lake City

Established 1860 Incorporated 1908

S.M. TAYLOR & Co.

Undertakers and Embalmers
Successors to Joseph E. Taylor

The Pioneer Undertaker of the West
Fifty-three years in one location—
251-257 East First South Street
SALT LAKE CITY, UTAH
Efficient Service, Modern Methods
Complete Equipment

Bancroft Library
University of California
WITHDRAWN
F835
R373
v. 6

My Friend, Maud Ellen Baggarley

A Tribute

By Grace Ingles Frost.

She has passed beyond. Comparatively youthful in years, she has yet entered into her rest as does the sheaf of wheat which is fully ripe. Her life was given to the Master's service and her works live and will live in the hearts of all who knew her personally, as a beautiful memorial of her divine spirit, gifts and education.

Though so richly endowed, she was always modest and even retiring in her manner. Few persons knew the full capabilities of her wonderful mind. Some there were whom she admitted to the sacred precincts of her soul, and they recognized in her a great and sublime spirit. Hers was a spirit of meekness, charity, love and perfect truth. When affliction walked in the guise of illness she ministered with a gentle hand, and in the time of death she was ever present to offer sympathy and cheerfully perform any task, it mattered not how menial.

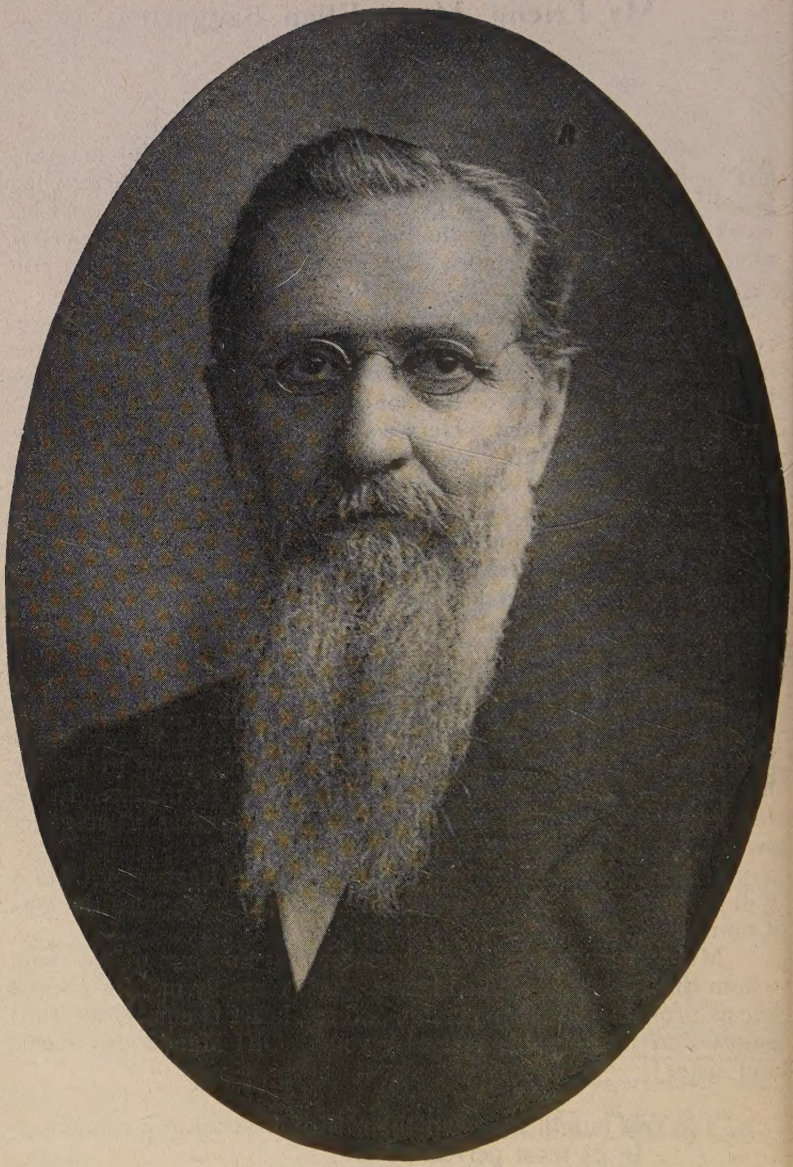
To the poor and needy she ministered, giving herself with the gift, and letting not her left hand know what the right dispensed. Many there are who call her name blessed who were strangers within our gates.

Dissimulation had no place in her character. The clasp of her hand assured one at once of her integrity. She never pretended what she did not feel. She was a friend in all respects to her friends. Unto those whom she felt called upon to rebuke, her words came firm and forceful, but devoid of malice. In defense of the Gospel her words went forth as keen as a two-edged sword, for she had laid her all upon its altar.

Israel has cause to mourn the loss of Sister Baggarley. Many will watch for her cheery smile and will grieve because they see it no more.

Much more might be said concerning this our gifted sister whom the Father has called home, much more by me, for I knew her as probably no other person, and my heart is empty, woefully empty now that she has passed beyond. Oh! Maudie, my friend and sister!

You taught me what the gift of friendship meant
In its most perfect sense,
And your bright smile and beauteous spirit lent
A wondrous strength and armor of defense
Against my weaker self from day to day.



President Joseph Fielding Smith
Born 13 November, 1838. Died 19 November, 1918.

THE

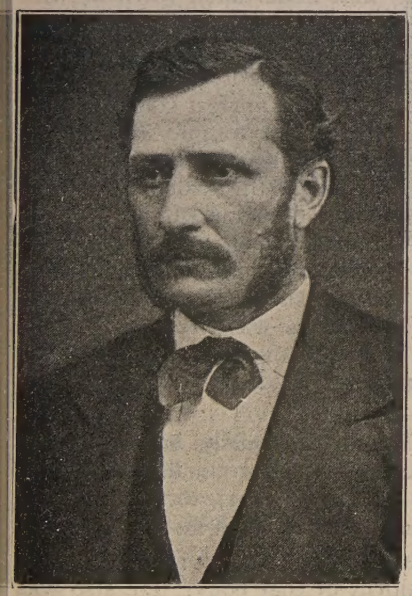
Relief Society Magazine

Vol VI. JANUARY, 1919. No. 1

In Memoriam:

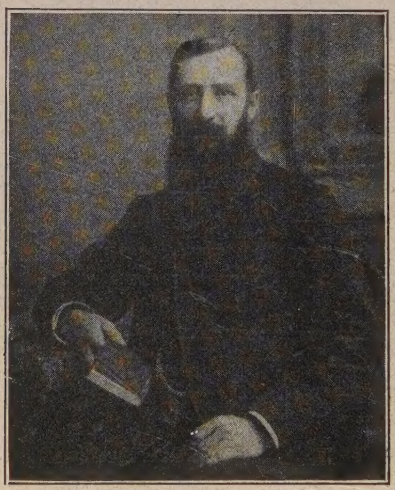
President Joseph F. Smith.

The Church and the world have bidden a temporary farewell to the kingly spirit of President Joseph F. Smith. He passed beyond Nov. 19, 1918. Born in extreme privation and exile, November 13, 1838, at Far West, Caldwell county, Missouri, while his father was in prison with the Prophet Joseph, and his mother's bed was protected from the pouring rain by vessels held up under the mud roof, he experienced trouble enough to begin with. As he grew, however, his sturdy frame and powerful constitution thrived in the midst of mobbings and drivings, while his spirit took on added force, and only reacted the more generously to trouble and sorrow in others because of his early privations. His mother, Mary Fielding Smith, was his ideal and his guiding star all his life. Her courage and loyalty to the truth, her gracious courtesy and sympathetic tenderness, softened his natural stern and rigorous temperament. With what vividness he recalled his mother's historic crossing of the plains in 1848, under the most trying and forbidding circumstances! With what faithful reverence did he enshrine her memory!



Pres. Smith in 1876.

He recalled with circumstantiality his brief childish experiences in Nauvoo, when he was intimately and lovingly associated with his father and his adored uncle, the Prophet Joseph Smith. He drove one of his mother's ox teams across the plains and entered with her into this valley September 23, 1848. Plowing, harvesting and wood-chopping hardened his muscles and taught him resourcefulness and initiative. From herdboy to farmer, he graduated into the university of mission life, spending many years at that, returning to take his spiritual post-graduate preparation in the Historian's Office under the liberal education and tutelage of his "uncle," President George A. Smith, for years the Church Historian and Counselor to President Brigham Young. He was an active participant in the labors of the Endowment House, during his early manhood. He filled three missions on the Sandwich Islands, his first undertaken when he was fifteen years of age, and paid several visits there at various periods, early acquiring the most perfect control of the Hawaiian tongue vouchsafed to any Utah missionary, and winning the ardent and constant devotion of those dusky natives, such as no man had ever done before or has ever done since. Two missions to Great Britain, in the second of which he was president of the European Mission, taught him, among many other things, life's balance between man-made churches and divinely revealed religion.



Pres. Smith in 1884

Not only did he serve his Church assiduously, but he was an active member of the Salt Lake municipal council for several terms and urged the dedication of Liberty Park to the city, and later Pioneer Square was also purchased through his efforts.

He served in the legislative assembly, and during a portion of the time, he acted as the president of that body. He also was president of the constitutional convention held in 1882.

He served in every capacity in his own Church, from a deacon to the President of the Church, and was counselor to the First Presidency in the administration of both President Wood-

ruff and President Snow. The years of his own administration were most fruitful in constructive measures. School buildings and churches, both at home and abroad, were built under his policy. Land was purchased, meeting houses bought or built, not only in all our intermountain states and Utah, but also in Chicago, the Eastern States, Southern States, California, Sandwich Islands, Europe and Mexico. He chose the sites and dedicated them for the erection of the temples in Cardston, Canada and in Laie, Sandwich Islands.

He was a patron of the arts and sciences and was devoted to the cause of education for the young. Home industry claimed his deep allegiance. He rigidly sustained all forms of home industry, and encouraged home manufacture in every sense of the word.

Among other public utilities which he fostered are our great heating plant and lighting system, the street car service and the splendid gymnasium, built for both Church schools in this city and for those in other parts of the Church. His wise, conservative financial policy was demonstrated in the successful banks, stores and institutions of which he was the head. He was a foe to debt and obligations of all kinds. Among the activities of his administration the Hotel Utah will be a monument to his liberal views; the beautiful Church office building, unsurpassed for design and construction in the west; the L. D. S. Hospital, and other public structures, all testify to his constructive powers.

President Smith was by nature a happy mixture of progressivism and conservatism. His great reverence for authority and precedent made him an ideal leader and state builder.

His wives, Julina Lambson, Sarah Richards, Edna Lambson, Alice Kimball and Mary Schwartz, are well known women in this community. Each is a queen in her own right. They have been and are as faithful and fond wives, as true and wise mothers as ever lived upon the earth. Each has borne a galaxy of children.

Much and deserved credit is accorded to President Smith for the remarkable family of children which he honored by his fatherhood, but at the same time it must be said that the five noble and high-principled "mothers of his children"—as he loved to call them—deserve and should receive equal share in the credit for the beneficent training and careful nurture given to their families.

President Smith himself would be loath to see this article appear in the leading women's *Magazine*, in the Church, without due affectionate notice given to the women who have helped to mold his own character and that of his children.

THE WOMEN WHO MOST INFLUENCED PRES. SMITH 'S LIFE.

His mother is little known in our historical annals—chiefly because of her retiring dignity which enveloped her personal character with a delicate veil of reserve. She it was, however, who started the Penny Subscription Fund, in Nauvoo, prior to the organization of this Society; and she, of all the women belonging to the families of the Prophet and Patriarch, remained faithful to the body of the Church, coming out to Utah with the early pioneers. Her untimely death, in 1852, left her motherless children to mature with the inspiring memory of her rigid domestic virtues and her loyalty to truth.

Mrs. Julina L. Smith, who has acted for years as the Second Counselor in our Relief Society presidency, is amply qualified by her own native housewifely and social abilities, her broad sympathy and just understanding of the sacred principle of celestial marriage, to stand at the head of her great husband's kingdom. She said when looking into the coffin of her adored husband, "I am grateful beyond my power to express that 'papa' has 'Aunt Sarah' 'over there' to comfort and take care of him now." What tribute could be greater to two noble women, the living wife and the dead! The devotion of the members of this Relief Society and of the women everywhere in the Church to this sweet-natured, fond wife, faithful mother and loyal friend, has deeper sources than mere human limitations. For we perceive on reflection what her unassuming, modest worth means to womanhood and to humanity by a careful guess as to what an opposite influence would have meant in her husband's family and in this Church itself. The sisters love her because she loves us, and always has been so ready to serve and help in any place or time. She is indeed a saint. She is the mother of President Smith's noble representative sons, Joseph F. Smith, Jr., Bishop David A. Smith, George and Wesley Smith, while her handsome and faithful daughters are worthy of their high parentage. Her children are her best testimonial.

Pres. Smith in 1891

Mrs. Sarah Richards Smith, daughter of President Willard

PRESIDENT AND MRS. JULINA L. SMITH
On their Golden Wedding Day, May 5, 1916.

Richards, now dead, was beautiful, courteous and extremely intelligent. All her life was guided by high principle, and no mean or ignoble word or act marred the gentle standard of her fine character. She bore a family of refined, noble sons and daughters. Her son Richards, the President's oldest son, is a man, just and righteous. He lives religion rather than preaches theology. His tender respect and reverence for his father's wives and children—each and all—is an ensample to all Israel. "Nonie," Sarah's oldest daughter, now dead, was always referred to by her father as the living representative of his own adored mother. Sarah's second son, Willard, is as fine and true a man as can be found in all Israel. Sarah died March 22, 1915, leaving a whole family in tears and deep mourning at her departure.

Mrs. Edna L. Smith presides over the sisters in the Salt Lake Temple. She is like a lightning flash, instant in speech, strenuous in activity, yet she is an ardent lover of deep spiritual truths. Her diversion is reading the Scriptures, and she tolerates no departures from the rigid code of morals and conduct which guides her own activities. The sister workers in the Temple who know her best give quick and willing service under her swift, directing hand, and love her for the sterling virtues which buttress her character with unyielding fortitude and strength. In return, she mothers them all, jealously guarding their rights and privileges, allowing no one to attack or decry her treasured band. She has suffered many blows from destiny's hammer during the recent past—the death of her prized daughter, Zina; then her eloquent and promising son, Apostle Hyrum M.; then his wife, Mrs. Ida Bowman Smith, and now her husband has gone, and she is left. But the first opportunity which offered she gave faithful greetings to President Heber J. Grant with the characteristic remark, "This is the Church of the Christ, not of my husband or of any other man. You are His chosen representative on earth, President Grant, and you have my faith and prayers."

Mrs. Alice Kimball Smith, daughter of a prophet, wife of a prophet, is a lovely, sensitive, highly spiritualized character. Devoted to her home and its constant needs, she has yet found time and strength to act as General Treasurer of the Y. L. M. I. A. for years. She has traveled much, and everywhere has lifted her eloquent and appealing voice in warning hope, and sure testimony, of the Gospel. She inherits her father's keen, incisive humor, his dignity, and many of his seeric gifts. She is a most devoted wife and fond mother, giving her wealth of passionate service without personal regard, or at times without self-protection. In recent years she has been sorely afflicted. Nothing mortal would daunt her courage or still her vivid testimony. Her husband and children are her fortress, and he who would attack or even ignore her rights must reckon with sharp and

Top row: Julina L. Smith, Sarah R. Smith
Center: Mary Fielding Smith.
Lower row: Edna L. Smith, Alice K. Smith, Mary S. Smith

vigorous counterattack; disloyalty to her family would merit eternal severance of friendly ties and affections. Practically her whole family were prostrated with the influenza plague at the time of her husband's passing, and but for the kindly ministrations of her friend, Mrs. Zina Y. Card, sad indeed might have been the results. As it was, the wife was not present at the deathbed, but came, stricken and pallid, upheld by her indomitable courage and will to attend the obsequies.

Mrs. Mary Schwartz Smith, niece of President John Taylor and mother of five stalwart and exemplary boys, was a beautiful bride, and has proved a loyal and devoted wife. She has bequeathed to her children the quick intelligence, the love of literary and educational pursuits, which she, too, inherited from superior ancestry. She has not disdained, however, to take up a farm and to lead her sons by precept and example to love Mother Earth in all her changing bestowals. Homely toil has dignified their ideals, solidified their natural gifts, and today her family testify in their response to our country's need, in their fine and scholarly promise, to the value of her teachings and example.

TRIBUTE FROM PRESIDENT SMITH'S CLOSEST FRIEND, BISHOP CHARLES W. NIBLEY.

The words of Bishop Charles W. Nibley, spoken at the funeral services over the grave of the President, express eloquently the feelings and views of the people concerning President Smith:

"Surely it is a great honor to be asked to say a few words at the grave of our dear President, one whom we all loved so much. Difficult though the task may be, yet I feel that I should make the effort, for a few moments, and if I can master my feelings, say what I can in respect to him.

"I have known President Smith most intimately for more than forty years. I have traveled more with him and have been his companion more than any one in the world outside of the members of his immediate family, so that I know him better, perhaps, than any man living. I can testify to you that here lies the body of a great man, a good man, a virtuous, clean man—clean as any man, or woman either, who ever walked the earth. At this separation, this parting, my heart has been saddened beyond anything that has ever come to me; but I think of the great rejoicing in the meeting with his father, with his uncle, the Prophet, with that precious and most blessed mother of his, with Aunt Sarah and the children, his own children—Hyrum, and Nonie and Zina and Allie and others who have gone before. What a glorious, and happy and blessed reunion there! For he loved his family. He honored the very memory and name of his mother and his father. He was great in all these qualities. He did not set him-

PRESIDENT JOSEPH F. SMITH, HIS WIVES AND CHILDREN, WITH THEIR HUSBANDS AND WIVES, AND HIS GRAND CHILDREN.

self up to be great; for he was so simple, so unostentatious, so gentle, loving and kind; and yet, when his spirit was roused at any indignity, at any insult, no man could or would more fiercely or more quickly resent it; but his life was gentle, and he was a man such as we seldom see. I say, from my point of view, here lies the body of the greatest man and the best man in all the world.

"The Church, seventeen years ago, was greatly in debt. The work that he has done in managing its affairs, as Trustee-in-Trust, speaks for itself. The Church never was in better condition, financially, spiritually, or numerically—never was stronger than now. His was the guiding, steadying hand of it all, under the blessing and favor of the Almighty, which he, more than any one else, always and on every occasion acknowledged. How often have we heard him say, 'It is not I that is doing this, it is the Lord who is guiding and directing and blessing it all.'

"It would be unwise to try to go into any extended remarks at this time and place, concerning his virtues, his greatness, the purity and blessedness of his life, in every way; but I will say this, that with all the greatness that you know of, and his goodness also, the greatest work of all is his magnificent family, this large family, the largest in all Christendom, and no better in the world. Here is the work of a man indeed! Nay, is it not more like the work of a God? For what work is there that we do in this world that is so godlike as the rearing of a family; and in this large family there is not one 'black sheep,' not one renegade, not one that is not a good citizen—clean and upright. What a magnificent, noble and splendid work for a man to do. Why, it shall live forever. It was his glory, and honor and the pride of his life; and it is the greatest work that any man can ever do.

"Now, my brethren and sisters, and friends, what of the future? We could not keep him always. I am glad to know that he stayed with us as long as he did, that he was a blessing to us for so many years, giving guidance and direction to the affairs of the Church of Christ. We could not keep him always. What of the future? While we have life and health and strength given us, it is our duty to work to build up the kingdom of God. If he were to speak to us now, his voice, his instruction would be for us to sustain the administration of President Grant, as we have sustained his administration, and try to make it as splendid and glorious, and even more so, if possible, for we should progress and learn more and more as we go on in this work to make us better and accomplish more than we have ever done hitherto. This would be his word—his word of counsel and advice—to us. This was always his counsel, his instruction to stand by the kingdom of God, to sustain it, magnify it, and make it great; not to the honor of Joseph F. Smith, particularly, and yet he was the instrument in the hands of God, whom we honored, and whom

God honored, but it is not for man's honor or glory or credit that we work, but for the honor, and glory, and credit, and renown of our God and His Christ, forever. Amen."

The friends of President Joseph F. Smith, whose death occurred November 19, 1918, encompass the membership of the Church, but do not stop there; men everywhere who knew him honored and revered him for his integrity, his breadth of vision, his charity, his loyalty to truth. We are fortunate in possessing in this Church so many of his deserving and promising descendants and we joy in the fact that they do have and will have increasing opportunities of service in the Church in the various organizations, and quorums of the priesthood. His first wife, Julina, is President Emmeline B. Wells' Counselor, and his daughter, Donnette Smith Kesler, is our latest General Board member. The Relief Society have every reason to mourn the present loss of President Joseph F. Smith, and to prepare themselves as members for future associations with him and his.

Sentiments from the Presidency and General Board of the Relief Society.

Inasmuch as it has pleased the Lord in His justice and mercy to release our dearly beloved and deeply revered President Joseph F. Smith, while our heavenly Father has taken to Himself that noble spirit, whose labors now will broaden into boundless divinity;

Knowing that no one human factor in recent years has done so much to enhance the sphere and to quicken the possibilities of this organization, appreciating as he did the spirit and genius of the Relief Society work;

Realizing that his spirit of grace, of justice, of keen perception of all spiritual values, and his breadth of vision, have enlarged the understanding of other men concerning the rights and liberties, the duties and responsibilities, of the Relief Society and of womanhood in this Church;

Privileged as we were to witness his tender associations with his own family, his quick courtesy to womanhood, his fond and overshadowing care for little children, which has modified and mellowed all who were in any way blessed with his friendship and example;

And keenly sensible, as we are, that we are deprived for a season of his counsel and help;

Therefore: We, the General Board, officers and members of the Relief Society, do hereby express our love and gratitude for all he has done for this Society and for all women, and we rest in the sure hope of a renewal of happy associations in higher spheres, both as individuals and as a Society.

Appreciation from the Three Leading Women of the Church.

A TRIBUTE

President Joseph F. Smith was to me the embodiment of greatness and goodness. I knew him from his childhood, through his youth and into his great maturity—knew him intimately and well and noted ever the strength of his character, and the onward and upward progress of his destiny.

Surely no greater man has lived in this dispensation, save it were his uncle, the Prophet Joseph Smith.

As I have been permitted to live through the long years, and see the many changes of the past century, I have noted not only the progress of the times, with its wonderful changes in industry, art, literature, invention and discovery, but also have I noted the advance of man, and I feel today, in thinking of the past, and the great men and women I have known, that among the leaders of the Latter-day Saints have been the purest, and brightest men and women of the age, and none of these excel our great leader who has just departed. Surely "A great man has fallen in Israel today."

With all his strength and dignity President Smith was as tender as a little child. He loved children and was never happier than in their company, participating in their games or watching them at play.

No one could be a more loyal friend, and to possess his friendship was truly a rich and treasured blessing.

To his family he was not only a father, but a king, whom they adored with such reverence as is seldom shown to man, nor was this great fatherhood entirely confined to his immediate family, but enjoyed by the whole Church.

I loved President Smith from his boyhood to the great age he attained.

Through all the years he lived as true, as fine, as honest a life as befits the man destined to be a prophet, seer and revelator.

His many gifts and graces endeared him to us all, and come what may, my heart will ever hold for him a lasting and enduring affection, through time and all eternity.

EMMELINE B. WELLS,
President of the General Board of the Relief Society.

HERE WAS AN HONEST MAN

President Joseph F. Smith—the soul of honor, unflinching in integrity, fearless for the right, strong as a lion in defense of truth, yet humble as a little child in obeying the Will of God, patient through trial, kind and considerate of the aged and afflicted, he was indeed a noble example of true manhood.

"An honest man is the noblest work of God." President Smith was worthy of the title. All honor to his memory. His life work is ended, but he will live forever in the hearts of those who knew and loved him.

"His words are bonds, his oaths are oracles, his heart as far from fraud as heaven from earth."

MARTHA HORNE TINGEY,
President of the General Board of the Y. L. M. I. A.

A GREAT FATHER LOVE

All who have known President Joseph F. Smith have been impressed with the generous impulses which bestowed kindness and tempered his judgment of the weak and unfortunate.

His love for his family sets him as an ideal for emulation.

For all children he had the keenest and tenderest regard and interest, he could scarcely pass a little one without the bestowal of a loving touch or word. Children in his presence were always considered and respected.

As a worker among children it has been my pleasure to ask advice and receive help in the conduct of the Primary associations of the Church, and it gives me great pleasure to record that every effort put forth to benefit the children met with his heartiest approval and support.

At one time the General Board was impressed with the idea that the Primary associations could create a fund to be used for such unfortunate children as might need hospital and surgical assistance and which would react in ethical value to each child who voluntarily donated to such a worthy cause. The idea was taken to President Joseph F. Smith and it received the warmest sympathy, commendation and approval, and we know that he rejoiced with us when the idea became a fact, and as a result children were placed in the L. D. S. Hospital where with proper treatment they were restored to physical health.

It may not be amiss to speak of a personal experience which gave me knowledge of this father-love we have all so much admired. In 1883 when my husband was away on a mission, two of the little ones in the family were afflicted with typhoid fever,

and lay apparently at the point of death. The elders in the ward came repeatedly to administer to our children, but to the great grief of the two mothers there was little reason to believe that mortal power could preserve the lives of our dear ones.

One night, a very anxious one in the family, there was being held in the old Social Hall a gathering at which was present our beloved President, Joseph F. Smith. He overheard some remark about the family of Elder Joseph H. Felt being seriously ill; he knew the father was on a mission and immediately the thought came, "They have no father to help them." He called some of the brethren to him and invited them to accompany him. Leaving the party they went over a mile to give a blessing. His words of inspiration and love brought relief and joy to the anguished family, and to this day he is remembered as the instrument in the hands of the Lord in restoring to life our children.

I have always been proud and grateful for my acquaintance with this noble man and that it has been my personal pleasure to know how wide and deep was the father-love that delighted to bless his own and his neighbors' children.

LOUIE B. FELT,

President of the General Board of the Primary Association.

Vision of the Redemption of the Dead.

On the third of October, in the year nineteen hundred and eighteen, I sat in my room pondering over the Scriptures and reflecting upon the great atoning sacrifice that was made by the Son of God for the redemption of the world, and the great and wonderful love made manifest by the Father and the Son in the coming of the Redeemer into the world, that through His Atonement and by obedience to the principles of the gospel, mankind might be saved.

While I was thus engaged, my mind reverted to the writings of the Apostle Peter to the primitive saints scattered abroad through Pontus, Galatia, Cappadocia, and other parts of Asia where the gospel had been preached after the crucifixion of the Lord. I opened the Bible and read the third and fourth chapters of the first epistle of Peter, and as I read I was greatly impressed, more than I had ever been before, with the following passages:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

By which also he went and preached unto the spirits in prison;

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. (1 Peter 3:18-20.)

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Peter 4:6.)

As I pondered over these things which are written, the eyes of my understanding were opened, and the Spirit of the Lord rested upon me, and I saw the hosts of the dead, both small and great. And there were gathered together in one place an innumerable company of the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality, and who had offered sacrifice in the similitude of the great sacrifice of the Son of God, and had suffered tribulation in their Redeemer's name. All these had departed the mortal life, firm in the hope of a glorious resurrection, through the grace of God the Father and his Only Begotten Son, Jesus Christ.

I beheld that they were filled with joy and gladness, and were rejoicing together because the day of their deliverance was at hand. They were assembled awaiting the advent of the Son of God into the spirit world, to declare their redemption from the bands of death. Their sleeping dust was to be restored unto its perfect frame, bone to his bone, and the sinews and the flesh upon them, the spirit and the body to be united never again to be divided, that they might receive a fulness of joy.

While this vast multitude waited and conversed, rejoicing in the hour of their deliverance from the chains of death, the Son of God appeared, declaring liberty to the captives who had been faithful, and there he preached to them the everlasting gospel, the doctrine of the resurrection and the redemption of mankind from the fall, and from individual sins on conditions of repentance. But unto the wicked he did not go, and among the ungodly and the unrepentant who had defiled themselves

while in the flesh, his voice was not raised, neither did the rebellious who rejected the testimonies and the warnings of the ancient prophets behold his presence, nor look upon his face. Where these were, darkness reigned, but among the righteous there was peace, and the saints rejoiced in their redemption, and bowed the knee and acknowledged the Son of God as their Redeemer and Deliverer from death and the chains of hell. Their countenances shone and the radiance from the presence of the Lord rested upon them and they sang praises unto his holy Name.

I marveled, for I understood that the Savior spent about three years in his ministry among the Jews and those of the house of Israel, endeavoring to teach them the everlasting gospel and call them unto repentance; and yet, notwithstanding his mighty works and miracles and proclamation of the truth in great power and authority, there were but few who hearkened to his voice and rejoiced in his presence and received salvation at his hands. But his ministry among those who were dead was limited to the brief time intervening between the crucifixion and his resurrection; and I wondered at the words of Peter wherein he said that the Son of God preached unto the spirits in prison who sometime were disobedient, when once the longsuffering of God waited in the days of Noah, and how it was possible for him to preach to those spirits and perform the necessary labor among them in so short a time.

And as I wondered, my eyes were opened, and my understanding quickened, and I perceived that the Lord went not in person among the wicked and the disobedient who had rejected the truth, to teach them; but behold, from among the righteous he organized his forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to them that were in darkness, even to all the spirits of men. And thus was the gospel preached to the dead. And the chosen messengers went forth to declare the acceptable day of the Lord, and proclaim liberty to the captives who were bound; even unto all who would repent of their sins and receive the gospel. Thus was the gospel preached to those who had died in their sins, without a knowledge of the truth, or in transgression, having rejected

the prophets. These were taught faith in God, repentance from sin, vicarious baptism for the remission of sins, the gift of the Holy Ghost by the laying on of hands, and all other principles of the gospel that were necessary for them to know in order to qualify themselves that they might be judged according to men in the flesh, but live according to God in the spirit.

And so it was made known among the dead, both small and great, the unrighteous as well as the faithful, that redemption had been wrought through the sacrifice of the Son of God upon the cross. Thus was it made known that our Redeemer spent his time during his sojourn in the world of spirits, instructing and preparing the faithful spirits of the prophets who had testified of him in the flesh, that they might carry the message of redemption unto all the dead unto whom he could not go personally because of their rebellion and transgression, that they through the ministration of his servants might also hear his words.

Among the great and mighty ones who were assembled in this vast congregation of the righteous, were Father Adam, the Ancient of Days and father of all, and our glorious Mother Eve, with many of her faithful daughters who had lived through the ages and worshiped the true and living God. Abel, the first martyr, was there, and his brother Seth, one of the mighty ones, who was in the express image of his father Adam. Noah, who gave warning of the flood; Shem, the great High Priest; Abraham, the father of the faithful; Isaac, Jacob, and Moses, the great law-giver of Israel; Isaiah, who declared by prophecy that the Redeemer was anointed to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that were bound, were also there.

Moreover, Ezekiel, who was shown in vision the great valley of dry bones which were to be clothed upon with flesh to come forth again in the resurrection of the dead, living souls; Daniel, who foresaw and foretold the establishment of the kingdom of God in the latter days, never again to be destroyed nor given to other people: Elias, who was with Moses on the Mount of Transfiguration, and Malachi, the prophet who testified of the coming of Elijah—of whom also Moroni spake to the Prophet Joseph Smith—declaring that he should come before the

ushering in of the great and dreadful day of the Lord, were also there. The prophet Elijah was to plant in the hearts of the children the promises made to their fathers, foreshadowing the great work to be done in the temples of the Lord in the Dispensation of the Fulness of Times, for the redemption of the dead and the sealing of the children to their parents, lest the whole earth be smitten with a curse and utterly wasted at his coming.

All these and many more, even the prophets who dwelt among the Nephites and testified of the coming of the Son of God, mingled in the vast assembly and waited for their deliverance, for the dead had looked upon the long absence of their spirits from their bodies as a bondage. These the Lord taught, and gave them power to come forth, after his resurrection from the dead, to enter into his Father's kingdom, there to be crowned with immortality and eternal life, and continue thenceforth their labors as had been promised by the Lord, and be partakers of all blessings which were held in reserve for them that love him.

The Prophet Joseph Smith, and my father, Hyrum Smith, Brigham Young, John Taylor, Wilford Woodruff, and other choice spirits, who were reserved to come forth in the fulness of times to take part in laying the foundations of the great Latter-day work, including the building of temples and the performance of ordinances therein for the redemption of the dead, were also in the spirit world. I observed that they were also among the noble and great ones who were chosen in the beginning to be rulers in the Church of God. Even before they were born, they, with many others, received their first lessons in the world of spirits, and were prepared to come forth in the due time of the Lord to labor in his vineyard for the salvation of the souls of men.

I beheld that the faithful elders of this dispensation, when they depart from mortal life, continue their labors in the preaching of the gospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those who are in darkness and under the bondage of sin in the great world of the spirits of the dead. The dead who repent will be redeemed, through obedience to the ordinances of the house of God, and after they have paid the penalty of their transgressions,

and are washed clean, shall receive a reward according to their works, for they are heirs of salvation.

Thus was the vision of the redemption of the dead revealed to me, and I bear record, and I know that this record is true, through the blessing of our Lord and Savior, Jesus Christ, even so. Amen. *Joseph F. Smith.*

Several points in this heavenly revelation appeal at once to the student. Women are naturally comforted with the reference to our "glorious Mother Eve and many of her faithful daughters" referred to as assisting in the work of preparing the spirits of the dead to receive the Gospel. This is unusual—the mention of women's labors on the Other Side—while the direct view of them associated with the ancient and modern prophets and elders confirms the noble standard of equality between the sexes which has always been a feature of this Church.

The Vision's principal message to this people is a clarion call for them to awake to the immediate necessity of looking after their dead. How happy are the members of the Relief Society in the remembrance of their recent great activities and studies in genealogy as the necessary adjunct to temple work. And beyond all, in what humility we thank our heavenly Father that the heavens are open, the vision is to his mouthpiece to whom he has declared such truths must come. What a marvelous close to the long and extraordinary labors of President Smith this vision marks. May the people, and especially our sisters, rise to the measure of fulness in response to this heavenly manifestation!

General John J. Pershing.

Mary Foster Gibbs.

While in the office of a prominent Democrat, a short time ago, the writer was saluted with the question: "Would you like to see the next president of the United States?" and the picture of the forceful and brave leader of the American army was handed out. The talk ran upon his many qualifications and gifts and finally two interesting stories were related, told originally by the man who participated in them, Apostle Anthony W. Ivins:

"Two years ago," so the story runs, "Apostle Ivins was in Mexico trying to straighten up the conditions between the Mexican soldiery and our "Mormon" colonists, and he was invited by General Pershing to visit him at army headquarters.

As the party were at last arranged around the officers' dining table, General Pershing turned to our Utah representative, who sat at his right hand, and said: "Mr. Ivins, before we begin I would like you to thank the Lord for the food we are about to partake of." This was certainly an unusual and graceful compliment to pay a religionist, who was also a high official of the "Mormon" Church.

After dinner was over the General had arranged a moving picture of army scenes and other views to entertain the battalion of United States soldiery gathered upon Mexican soil.

After the performance had proceeded a short time, General Pershing invited Elder Ivins to stand upon a drygoods box, and then, giving the signal to stop the pictures, he invited Elder Ivins to address the soldiers. Those present declared they had never heard Elder Ivins speak with greater freedom of the Good Spirit and with more eloquent appeal than on that occasion. He was familiar—more familiar perhaps than the soldiers themselves—with the reasons for their being there, while he was also intimately connected with every phase of the Mexican situation in all its ramifications. He certainly reached the hearts of those men, and was rewarded by hearing a soldier remark to his companion, as they moved away and the moving pictures were resumed: "I wish they would stop off those pictures and let that old man talk, for we certainly learn something, and I never enjoyed anything more in my life."

Utahns present were both gratified and amused at the kindly generosity shown by General Pershing, and the interest manifested by his men. Certainly the Republican party would have considerable chance of success in two years from now, provided they were wise enough to all get together behind so admirable a leader as General Pershing.

To the Departed Year 1918.

By Mrs. Parley Nelson.

Your birth was heralded 'mid clouds of gloom,
So dark, we scarce dared think of happiness;
Famine and Death stalked broadcast o'er the earth,
While millions mourned in sorrow and distress.
Oppression's cruel hand was at our throat,
The tyrant's power threatened land and sea,
But Right prevailed against the power of Might!
O, glorious year, you brought the Victory.

Lines to a Tree in Winter.

Lucy S. Burnham.

How lonely you look, dear old tree,
  This winter morn.
Your looks forlorn,
  Seems mocked by the laughter gay,
Of the youth who played
  In your pleasant shade.

Ah, but 'twas springtime then,
  The month of May.
Your branches gay
  Decked with the fairest flowers,
Danced in the breeze
  To the hum of the bees.

The summer passed, autumn came,
  And gave you a dress of gold,
And the wind so cold
  Came moaning and shrieking by,
Shook your gold mantle down
  And left one of brown.

Your beauty has gone, dear old tree,
  But the youth who played
In your pleasant shade
  Lovingly stops 'neath your branches bare
To cheer your days.

A lesson you taught, dear old tree,
  Good seeds to sow
That flourish and grow.
  Should life leave me old and alone
Youth will lovingly stay
  To cheer my lone way.

Heart of the Household.

By Ruth Moench Bell.

"There now, eat it!" Mrs. Badger exclaimed irritably, as she flung on to the table a queer, sodden mass.

"What is it?" Zeph Badger inquired, as he poked it cautiously with his knife.

"Bread," his wife retorted scornfully, "War-bread."

"Bread!" Zeph Jr. looked alarmed. "Let's join the army, father," he implored dolefully. "Shrapnel couldn't be more deadly. Besides, we are not required to eat shrapnel. We are supposed to dodge it."

"Coward," Marjory observed, fearlessly cutting into the loaf. "You'd look brave in a uniform. Why it's war-bread! Only it stood too long and the oven wasnt' hot enough when it was put in. It should be mixed and put into loaves at once. It should be kept very warm so it will rise in one hour and then it should be put in a very hot oven. It was mixed too firm, too."

"Too firm," Mrs. Badger exclaimed irritably, "you said the potato bread was mixed too loose."

"Oh, it was mother mixed that potato bread I found in the chicken-coop!" Bobbie crowed tactlessly.

"Yes, and wasted two whole sieves full of good white flour," Mrs. Badger gloomed.

"Why not have Marjory mix the war-breads if they are teaching the girls at high school," Zeph suggested.

"Marjory mix the war-breads!" The insult was too gross. Mrs. Badger drew herself up. Marjory mix the bread! Every bride in the town had come to her for the first start of yeast and final instructions in bread-making. And such puffy, white loaves and rolls they had made under her tuition. And now her own husband had suggested that their fourteen-year-old daughter should mix the bread!

"These new war-breads are so different," Zeph added soothingly.

"Well named," Bobbie sang out. "War-breads! They surely raise a war every time they are mentioned in this house."

"Well, you needn't have found that potato bread and come lugging it into the house," Marjory reproached, eager to propitiate her mother and only making matters worse.

"Oh, by the way," Zeph remarked. "The ladies want you to help in the gauze rooms two or three mornings a week."

"Well, if that isn't the end of the limit," Mrs. Badger fumed,

slipping into her small boy's vernacular. "What does ails them!"

Zeph grinned behind his newspaper. He delighted in these odd expressions of his wife's, particularly her 'darn your picture of you' which Bobbie sometimes provoked.

"I'm so tired every night I could die. And now to take three mornings a week for extra work! When will I get through!"'

"I don't know how these women manage it," Zeph puzzled. "Elinor Westfield walks down with Jim nearly every morning and home again with him at noon. And Jennie Grantly is just ahead of me about three afternoons a week. They trip off as jauntily as girls. Weren't they in our set?"'

"No, their set was a little older, just about two years older," Mrs. Badger answered wearily. "It's easy enough for Elinor. She has no young children. And the whole family take a hand after work. I saw Jim frying the steak while she was setting the table, one time when I passed. And another time Jim was washing the dishes while she wiped and the youngest boy ran the vacuum cleaner. But I really wonder how Jennie manages with all her family of young children."

"I know," Marjory volunteered. "They all rise one hour earlier. Mildred gets something ready for lunch and puts it in the fireless cooker before she goes to high school. Rhea and Max wash and wipe the dishes. Each one has some task or two to help out. Mildred even made a middie for Rhea the other day. And my, but she is proud of it! And Mildred makes all the—I mean she mixes all the—that is, she—"

"Call it Victory Bread, Marj," Zeph Jr. laughed. "Then mother won't mind so much."

"Call it whatever you please," Mrs. Badger observed testily. "Somebody else will have to make it if I must go down to those gauze rooms. It's either war-bread, or thrift stamps, or liberty bonds or Red Cross—"

"Or desolation, destitution and death, spiritually and physically," Zeph finished solemnly.

Mrs. Badger did not reply. The meal was over and she must clear up and see that the children picked up their things and brushed their teeth before they went to bed. She was the efficient housewife and usually attended to every detail. But tonight she was too tired and out of sorts to do anything but step around the toys, let the teeth go and sit down with her mending basket. Zeph glanced at her once or twice and looked away again. He wanted to talk but his wife's countenance was gloomy and unresponsive. He wondered, too, why some women's hair made a fringe behind the ears and at the back of the head and other women's hair looked so pretty. Marjory also glanced at her

mother from time to time. They had learned so many interesting things at high school. She did so long to talk them over with her mother. Mrs. Badger could feel their eyes upon her and knew that her face was forbidding, but what could a woman do more than she was doing.

The younger children had a crying match and were finally subdued and put to bed. And Mrs. Badger dragged herself off to rest. The day had been a succession of humiliating failures. She could see that she was getting to be an over-driven drudge instead of the serene soul of her home. The reflection in her mirror was a thing to turn away from. And she turned from it as her husband and daughter had done. That unsightly bob, which Kipling dubbed the "badge of Mormondom" was unbecoming and made no concession to the straggling locks by her ears and at the back of her head. Marjory had often begged to do it up in a pretty style she wanted to try but the mother had no time to sit down.

However, night was not the time for reflections. Something must be done but her good habit, of relaxing her body and composing her features for repose, was not to be sacrificed. She slept and left the problem till the morrow.

And on the morrow a letter from her baby brother now in the training camp offered the solution. He enjoyed the discipline and the sense of responsibility. He took a pride in doing things in a given time. "The training was great, the meals scientific and tip-top." His enthusiasm was unbounded. And this was the boy who had been a spendthrift, a pool-hall devotee and a cigar connoisseur and aimed at nothing higher. Mrs. Badger went about her work with a new light in her eyes. It was plain to see that she was making plans.

"I guess if General Pershing cooked and washed dishes and made beds and swept barracks and ordered foods and darned and mended and picked up after the soldiers, he would have little time or thought or strength for the great moves of the war. And the Prussians would win as far as America was concerned," Mrs. Badger thought to herself. "And we'd have a badly disciplined lot of soldiers instead of enthusiastic men writing home about their share of responsibility and the great joy they took in it."

"Mother, may I have a thrift stamp?" four-year-old Jerry begged. Mrs. Badger was taking up ashes but she also took time to take up Jerry and squeeze him.

"Mama has a new plan," she said. "Jerry must earn his thrift stamps. His salary is to be one penny a day. And his work is to take up the ashes carefully and bring in the wood and help with the dusting. He must also keep his barracks neat."

"What's barracks?" Jerry asked, thrilled to the core with the new word and it's soldier connections.

"Goodie, goodie," he danced after mama had explained.

"Mayn't I earn one, too?" Jerry's twin, Geraldine urged.

"Geraldine is to wash dishes for mama to wipe. She must also dust and pick up her own toys," the mother explained. "And Geraldine is to have one penny a day for thrift stamps if she does her work nicely."

"Don't I get any?" Marjory inquired whimsically.

"You are to have a chance to put into practice everything they have taught you in high school in cooking and sewing," the mother smiled as she held her daughter tenderly to her. "The soldiers are boasting about their scientific feeding. If you have learned this new art let us have the benefit. Your salary is to be somewhat larger, but out of it you must manage to clothe yourself and buy your thrift stamps."

In her joy, Marjory caught her mother about the waist and danced her about.

"Oh, mother, I'm so glad. I'm so eager to begin. We've been studying foods how to select and balance a meal and how to prepare the food to be most wholesome and to properly nourish the body. May I plan the meals, too?"

"Take it all over to day, if you wish, dear," and the mother's heart smote her as she thought of her own smallness and jealousy that had kept this enthusiastic lieutenant from her aid. Mrs. Badger drew Marjory to a chair beside her.

"I'm going to have lots of fruits and fresh vegetables," Marjory went on. "They are so important for their mineral salts. And we learned to make such good crackers and cookies with whole-wheat and oatmeal. If we would grind all the wheat as our grandparents did, instead of taking out the best part for the cows and pigs, we would be more healthful and have stronger teeth and live longer, and besides, would have plenty of grain for ourselves and our allies, without trying to crowd these substitutes into yeast bread.

"Why, just think, mother, the average American lives only 33 years. The average Russian lives 55. And the chief difference in the food is that the Russian grinds all his wheat and corn and uses it that way. We rob our bodies of the vitamins he furnishes his."

"Why, it is the Word of Wisdom, Marjory, 'Wheat for man.' It doesn't say just the starch out of the wheat. 'Fruits in their season,' fruits of the vine as well as fruits of the tree, of course, and 'eat sparingly of meat.'"

"I know it, mother, our Word of Wisdom is just what the government is asking of us right now. One of the girls showed

it to the teacher, who is not a Mormon. She was so surprised. She thought all it said was to abstain from drinking tea and coffee. And she thought that was wonderful enough because the latest scientific discovery is to the effect that hot drinks and foods are one of the most frequent causes of cancer of the mouth and stomach."

"My darling daughter," the mother sighed, "we had these things first in that God-given document. Many of us failed to heed. Now that science has discovered what God long ago revealed to our prophet, I suppose we will pay more attention. And you have known these things all this time and never told me?"

"You seemed always so tired and busy, mother, I thought you would not want me to interfere. Some of the girls were going to get married so they could try their hands at housekeeping because their mothers wouldn't let them muss about in their kitchens at home."

"I suppose there are natural housekeepers who can scarcely wait to play at housekeeping," the mother smiled, remembering her own girlhood. "And I know you would prefer to be alone with your first meal, so I will go to town and do the shopping and surprise your father by walking home with him for lunch. Do you mind if we call for grandma and bring her along also?"

"No, I'll try something easy today."

Something easy seemed to appeal to every taste around the table when they all excitedly tried Marjory's first luncheon.

"What dandy soup, Marj," Zeph Jr. remarked.

Marjory flushed happily. "A warm soup is good for us, too," Marjory observed. "I just took the bone and scraps from yesterday's roast and added the potato water and water from the carrots, I cooked, the outer leaves of the cabbage and lettuce and the tough stalks of the asparagus. In this way we get the iron and mineral salts we so much need."

Zeph smiled proudly at his daughter. "Here! Here!" he cheered. "This salad wins my heart, too."

"That is the best way to serve the raw green stuffs we need for roughage." Marjory was as pleased as punch.

"I think these thin, crisp, whole wheat crackers are better to the taste and better for the teeth and stomach than that soggy yeast bread I have been turning out lately," Mrs. Badger praised generously.

"We used to make some a little like these for the boys when they went back to the states," Grandma observed. "I don't know so much about these mineral salts and vitamins and roughage we hear so much about. But I do believe you are right about them. Every spring, I remember, we used to be sadly in need of

Ayer's sarsaparilla, or sassafras tea. What we really needed, I have no doubt, was these very mineral salts and roughage in the raw, green vegetables and fresh fruits. They are the only things our winter diet had lacked."

"Why, that's so," Zeph Jr. corroborated. "They've found out they can't keep the soldiers in the trenches well without green vegetables while they are in their prime, before they get big and as roughage for the stock and green stuffs for the chickens."

"Now that you have learned ways of saving most of these vegetables while they are in their prime before they get big and pulpy, I shouldn't wonder if you would come through the winter without the slightest need of sassafras tea or sarsaparilla," Grandma added. "All this talk of the high cost of living amuses me. Why, if every back yard and front yard, too, for that matter, was as it used to be, no one would need to notice the high cost of anything but clothes and the luxuries. Why, every home had its cow and pig and chickens and bee-hives, as well as its vegetable garden, fruit trees and berry vines. President Young used to tell us to grow and manufacture in this state everything this people needed. I notice government begs us to do this now, as much as possible to help out on the transportation problem."

"We ought to have a bee-hive in our clover patch," Zeph Jr. suggested. "Then the high cost of honey and the scarcity of sugar wouldn't concern us. What do you say to two hives, father?"

"Just the thing," the father agreed. "And you might plant more vegetables for Marjory to store away for the winter."

"Yes, Marjory is mother's first lieutenant," the mother spoke proudly.

"Lieutenant!" The word caught Bob's fancy. "Let's have a training camp, mother, and promotions and all the rest. Zeph could be captain of the garden."

"Well said," Zeph agreed, "and when you have hoed enough weeds and shown your skill and good discipline you could be made a corporal."

"Father could be the general! Mother the major-general, isn't that the next rank?" Marjory asked.

"And each of us are privates," Bob supplemented. "Father will have to play a reveille on his cornet for us to rise by. And I can play taps on my drum for us to go to bed at night."

"But we will only have fifteen minutes in which to dress and wash and comb and brush our teeth in the morning. And in fifteen minutes after taps at night we must be undressed and in bed and each article of clothing carefully arranged for quick dressing in the morning," Marjory sighed, wondering what kind of soldiers girls would make if they were timed in this way.

"How about littering barracks," Zeph grinned, remembering his uncle's experience. "We will have to clean barracks for a week or help in the kitchen."

"Great!" Marjory laughed. "And each one must learn to make his own bed and make it right. And keep his own quarters neat. And if an officer offends," here she looked hard at Zeph Jr., "he loses his little captainship."

"Right-o!" Zeph agreed, "or her little lieutenancy."

"How about a major-general who descends to the menial tasks of mess sergeant," the father inquired mischievously.

"She'd be court-martialed," Marjory declared, "for usurping my authority. I'm mess sergeant now."

"Before we actually assume office," the mother laughed, "I wonder how it would be for the general and captain to put some hooks low in the closet—"

"Barracks, mother," Bob corrected.

"Very well, barracks, so the three privates could have hooks they could reach to put their things on." Visions of unnecessary penalties rose in the wise mother's mind. "And make a chest of drawers for each to put his things in—"

"His camp kit," Bob supplemented. He was a stickler for terms.

"And paint each set white," Marjory suggested, so they will look nice in their—"

"Barracks," Jerry crowded, proud of having caught the right term.

"Fine idea!" the father agreed. "Each soldier has a place for everything, and must keep everything in its place."

"I'll write to Uncle Harold for more information," Zeph Jr. promised.

"Well, if this sort of discipline is good for the soldiers, it is good for us and we cannot begin too soon," the father pronounced heartily. "And take it from me, children, your mother is the very one to follow up a good idea like this until the habit is formed."

"You may tell the ladies I can assist in the Red Cross rooms," Mrs. Badger smiled, "if all I have to do is direct, inspect and manage and impose penalties and award rewards and promotions, I shall have plenty of time."

"That is the very best feature of it all," the father said, "the mother will be what she should be: the heart of the household instead of what she has been trying to be, the stomach, liver, lungs, kidneys, and every other organ."

"Lots of women will learn to manage so," Grandma declared, "it is just one more benefit of the war. We are going to learn to eat and have better health. There will be fewer dentist bills,

diseased tonsils and appendices, when we learn to eat hard, whole wheat crackers instead of soft breads and follow the plan of eating plenty of green stuffs for roughage to scour the teeth and tonsils and sweep the bowels clean."

"We are going to think more of our religion, too," the father spoke with conviction. "Uncle Harold writes home that a good many of the boys have quit smoking and refuse to go into buildings where smoking is going on, if they can help it, because it has been found that the carbon in the smoke is sharp as needles and punctures the lungs, preparing them for pneumonia more deadly than bullets."

"I notice, too," Mrs. Badger spoke, "that people that scoffed at the idea of visions, particularly the visions of the Prophet Joseph, now read them with serious attention.

"God moves in a mysterious way, sometimes, His wonders to perform," Grandma added reverently. "He did not order it, but He suffers it to be for our proving."

CONSERVATION COOK BOOK

Recently the Utah Stake Relief Society generously presented to the General Board enough copies of their very excellent and modern Conservation Cook Book, prepared by them, to distribute to a portion of the nearby stakes.

The recipes were prepared and adapted by actual demonstration to the needs and conditions of Utah and the West.

Mrs. Josephine Bagley, Home Demonstrator, and Mrs. Margaret Eastmond, of the Brigham Young University, assisted the Utah Stake Home Economics Committee in preparing this book.

The editor and compiler of this work is Mrs. Jennie Knight Mangum, while many people have contributed recipes and suggestions.

These books will be distributed by the Food Administrator to the stakes in Utah, as he has no franking privileges outside of the State.

Our Indian Cousins.

In the October number of our *Magazine* we presented to our readers the modern conditions surrounding our Lamanite cousins. Very little has been said in recent years concerning this promised people. There is no lack of interest, however, in the past, present and future, of this promised seed of Israel. Our children must not fail to inbibe the spiritual anticipation of what the future holds for the Latter-day Saints, the Jews and the Lamanites. Since this Church was organized, great promises have been made concerning the dusky descendants of Lehi—his sons Laman and Lemuel—upon the two American continents. Quietly the Indians are preparing for their destiny; quietly they have entered the Church in gradually increasing numbers; and quietly, yet earnestly, such Indians as are in the Church look forward with joyous anticipation to the fulfilment of the promises made to their fathers in the Book of Mormon.

One of the recent converts from this people, himself an educated half-breed Indian who has inherited the best traditions and sterling qualities of his Scotch father, John Galbraith, and his Indian mother, has recently undertaken and carried forward significant experiments in sociology and in the presentation, both directly and indirectly, of the truths of the gospel to his mother's people. In future issues we shall speak more of him and his beautiful wife in their palatial home on the Blackfoot Reservation. From him we have received some photographs showing ancient tribal customs, with which we are illustrating this and other articles.

We now present to our readers the graphic story told by one of Utah's famous scouts and Indian interpreters:

MOQUI TRADITIONS.

C. L. Christensen, the Pioneer Indian Scout.

Part I.

In January, 1876, President Young called on two-hundred men to go down and colonize the Little Colorado river, in Arizona, under the direction of President Lot Smith, W. C. Allen, George Lake, and Brother Ballinger, from Springfield. There were four companies of fifty each. These were divided into bands of tens. I was called from Ephraim, Sanpete county, with four others, and left home on January 12, 1876, landed on the Little Colorado river, April 4, after a very hard journey. On our way out, at Navajo Wells, I met Jacob Hamblin and John

R. Young who had been out negotiating with the Indians for our settlement in their country. They reported they had had a good time, and everything was satisfactory when President Young's presentation of our colonizing scheme was laid before them. I had been but a little while in Ballinger's Camp when a number of prominent Indian Chiefs, from the Navajo nation, visited us, and I learned many of their words in that first meeting. I learned the language very rapidly, and finally was invited to take a trip in company with President Lot Smith, August Wilkin, Harry Hatch, W. M. Tenney and Brother Wakefield.

We went to the Moquis villages and spent several days with them, telling them our object in being in their country. Lot Smith invited them to go down the Little Colorado and we would assist them in raising some wheat. Sixty-five of them went with us down the river and raised good crops, during the summer, which pleased them very much. After a few days Brothers Smith, Wilkin and Tenney returned home, leaving Brother Harry Hatch, Brother Wakefield and myself there.

When we reached the camps the Indians were having their Big Spring Dance, which they held every year, generally in March. This dance represented the first man and woman, the creation of God. The woman comes from the North country with a great burden on her back, and a strap around her forehead indicating that her burden is hard to bear. The man comes from the South where fruit grows spontaneously, and he does not have to labor for his living. Finally the two meet in the center of a great plaza. He hails her, asking her what she is, as he has never seen anything so beautiful before. She replies

INDIANS READY FOR WAR DANCE.

that she is a woman. He tells her he has seen all kinds of things, beautiful animals, birds and beasts, but never anything so beautiful as she is. She tells him that she has seen all kinds of animals in her life, but never any she could subdue and who would help her bear her burden as maybe he would do. Then they hear a voice declaring that they were made for each other. After this four characters representing four supreme personages announce to the public the necessity of marriage and of procreation, of filling the earth with people.

Then twenty-four high priests come forth, dressed in their unique costumes, masked until you would not know they were human. The leading character is dressed with a gourd on his head, and one under his jaw, connected together, the gourd being as long as an arm and filled with teeth underneath and above. He represents one of the sons who is a very wicked man and who introduced murder, war and bloodshed into the world. This man goes around the village demanding a sacrifice, contributions of corn, meat and other things to make the occasion a feast. The children are compelled to hand him all these contributions. They shrink from his presence in terror, because of the cruelty attributed to him. He has become wicked through the laws of disobedience. One of the chiefs refuses to give him anything. He goes into the house and drags the chief out by the hair of the head, and in sight of all the people gets the chiefs head inside of his gourd beak as if to swallow him. His friends plead for him and buy off his life by paying four-fold. He is then set free, and the chief gives a great lecture on the consequences of disobedience of children to parents and leading men.

This wicked personage is now called The Giant, and the clown explains that at one time he required a daily sacrifice of a human being; sometimes they would give an old man, other times a child; but one day they were contending about which was the most useful for the community; the aged man with experience and wisdom, or the child who might grow up to be more useful with the prospect of a long life before him. While they were thus contending they found that a beautiful boy who had dropped down from heaven was lying on the place of sacrifice. When the Giant saw his willingness to die for the people the Giant hesitated and took an extra circle around him. The young man from heaven had a weapon concealed with which he wounded the Giant, and hastened away. The young man thus wounded the dragon, and the young man will yet conquer him and overcome all wickedness.

After this service other events took place representing the first people who came into their country, that is, the Mexicans. A man and woman gorgeously dressed, representing the Mexican people, comes to visit them. He has a canteen of whiskey on his

shoulder; he gives it to them and the clown becomes desperately intoxicated and gives the man and woman a severe thrashing, and ill treat them. The man picks up a pole about thirty feet long and tries to kill a number of them, telling them what a powerful nation he represents. They are terror-striken over the speech. He goes out and gets assistance, returns with a number of children and creates a great disturbance by carrying off some of their young women, stealing and plundering, and throwing the village into great mourning. The whole day's performance ends with a great feast.

The next day they had a big snake dance. Reptiles had been gathered in for a month, fed and cared for and prepared for this event. A rope was stretched around a circle in which the magicians performed all kinds of feats with these reptiles, taking snakes in their mouths, throwing them up in the air and letting them rain down upon them and coiling the snakes around their necks and bodies. This was to show that at one time there was no enmity between men and beasts. Man, through his transgression, brought about the animosities that exist between man and animal. Then they carried the snakes back to where they found them and distributed them in the rocks for future use. One old rattlesnake I saw had a blue ribbon around his neck; it was said that this was the twelfth time he had been on exhibition. One of the charmers got bit on the little finger. He took some substance out of his medicine bag and put it in the wound and took no hurt. These Indians are expert in the use of medical herbs for various purposes.

We then attended what to them is the most sacred dance they have, called the "Misiumptuwa," meaning the gift from God. This is held in one of their best wickiups with a veil stretched across a portion of it. There are three persons behind the veil giving the instructions and the people dance and perform according to their directions. The Evil One is represented concealed in a large vessel made in a telescopic fashion standing nearby. Whenever the candidates are going away from the veil the Evil One pops up his head, to use his influence for evil among the people. Whenever the people are going toward the veil he ducks down out of sight. This ceremony is kept up sometimes for days, to show their patience and faith and determination to obtain success in pleasing their Creator. Those who persist obtain the blessing and reward.

(*To be continued.*)

Humility.

Emily Hill Woodmansee.

Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein (Luke 18:17).

Oh, wherefore is thy kingdom small,
Great founder of the universe?
Did not thy power create us all,
Should not the world thy praise rehearse?
And if the world should call thee sire,
The world we must account our kin.
Make the way broad, that each, that all
May to thy kingdom enter in.
Thy mercy, Lord, is boundless, too,
Thou wilt not read our thoughts amiss.
It seems ungenerous that so few
Should tread the narrow way to bliss.

Poor mortal! know the gate is low.
'Twas ever thus, it must be so.
Obedience is the only key,
The portal is humility.
Were not the gate thus small and straight,
More than the just would enter in.
Then sin and strife and evils rife,
Would mar the heaven the pure shall win.
The way is narrow, but for those
So puffed with power or pride or care,
A broader way they needs must choose;
They cannot stoop to enter there.

Pride ever leads the soul astray,
Ambition often doth ensnare,
And shining riches strew the way
Of selfish mortals unaware.
Offenses block the path of some
Who start for the celestial road,
But woe to them by whom they come;
They ne'er shall see My blest abode.
Unto the pure all things are pure.
The wise are faithful to the end.
Great peace have they who love My law;
Yea! nothing shall their souls offend.
How many men are worldly wise,
So deep their thought, so proud their soul;
The holy priesthood they despise,
And scorn to brook its just control.

At such the very Gods do laugh;
For who so great a fool as him
Who prates of knowledge, yet will quaff
The cup of folly from the brim.
Poor fools! and blind those men of mind
Who would the loving God defy.
Themselves atone, as wise they own,
Themselves alone they glorify.

But humbly, as a little child
My kingdom shall the poor receive;
The faith so pure and undefiled,
None but the humble will believe.
A mustard seed is small indeed,
Yet with My kingdom 'twould compare,
But it shall grow till every soul
That's honest, finds a shelter there.
The vile would part the pure of heart,
The wicked plan my peoples fall,
But I will rend their foes apart,
I, even I, the Lord of all.

Yet even as I love the world,
So even now I would relent
And spare e'en those, my bitterest foes,
If happily now they would repent.
For surely thus the Scripture saith
God waiteth ever to forgive;
He willeth not the sinners death,
But would that such should turn and live.
The world that owe their life to me
My law and love shall ransome still.
But those alone my face shall see
Who serve me with a steadfast will.

For those who fear my name divine,
I will reserve celestial things.
The sun of righteousness shall shine
For them with healing in his wings.
My yoke is easy to be borne,
My burthen to the pure is light.
My spirit comforts those who mourn,
My law is every saint's delight.
My grace I to the lowly give,
My substance to the meek and mild.
My kingdom none shall e'er receive
Excepting as a little child.

E'en as a child! a little child:
And must we then so humble be?
And must we thus the truth receive,
E'er we our Father's face can see?
Oh! if the gate is small and straight,
We in the dust our pride should fling.
Alas! how few shall enter through
And reign with the eternal King.
E'en as a child: no other way,
No better broader road than this,
Can lead to realms of perfect day
Or reach the goal of highest bliss.
Great God; must we so lowly be?
Teach thou my soul humility!

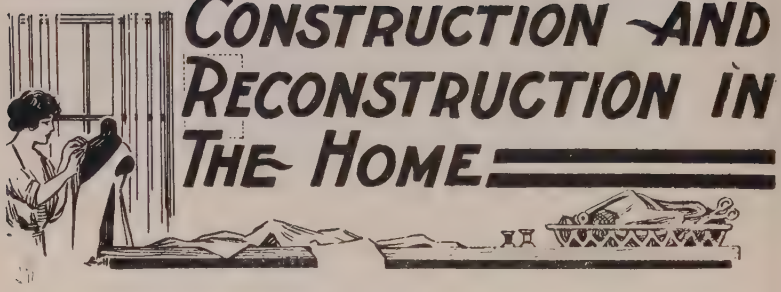
THE HOME COMING.

By L. Lula Greene Richards.

"Blessed are they that mourn, for they shall be comforted."

Hark! the sound of returning steps we hear,
And in it the ring of victory's cheer.
Our soldiers, our heroes, are coming home
From battle front, over the ocean's foam.
In the cause of liberty, truth and right
They bravely enlisted, and won the fight;
But—Lord, Thou gavest them power divine—
The honor, the triumph, the praise are Thine,
And humbly and gratefully they return
To loved ones, still praying, whose hearts still yearn.
They have given answer to freedom's call,
And they come—they come—but they come not all!

Now, oh, Thou Beloved! Who was lifted up
And drank to the dregs that bitter cup—
Thou art the great Comforter, be Thou near
The lonely bereft ones to soothe and cheer.
Make easy the yoke, and their burdens light—
Theirs have but followed with Thee in the fight,
As oft to the faithful Thou didst appear,
Let these feel the joy of their loved ones near.
Cut short Thy work, and may all who must wait
Feel that even now they participate,
And draw from the measureless source above
The glory of Faith and the strength of Love.



Janette A. Hyde.

This year our Home department will take up a novel and, we hope, a popular and useful feature: the making and remaking of clothing, especially dresses. So few women are skilled seamstresses, so many follow the old beaten paths mother used to tread. We have covered quite extensively the field of cookery and gardening in this department and in our Guide Lessons. Modern science has done quite as much in helping woman with her needles and sewing-machine as with her cookstove and pantry-shelf. So we shall invoke this up-to-date agency for home-improvement and see what practical help we can give our friends in fashioning new and remaking old clothes.

Few know the value of a good dress form, and fewer are skilled in the adaptation of tissue patterns and even in the use of the old-fashioned models. Sleeves puzzle the home dressmaker, while the set of a well-made collar is an Egyptian mystery to most amateur fitters. How to combine colors, what is economy in the use of material; all these and similar items will receive consideration.

DON'T WORRY.

By Mrs. Parley Nelson.

Dear heart, don't worry tho' things may go wrong,
Each life has its burdens of care,
Instead of a sigh, lift your voice on a song,
'Twill help you your trials to bear;
Not alone are you treading a pathway of gloom,
Keep your face firmly turned to the light;
Bear bravely each sorrow, have faith in the morrow,
In the end, every wrong will come right.

THE OFFICIAL ROUND TABLE

Conducted by Mrs. Clarissa Smith Williams and Mrs. Amy Brown Lyman.

FROM THE GENERAL BOARD

The peace armistice has measurably halted our strenuous war activities, and certainly it has quieted and comforted many anxious hearts, but the Relief Society workers will not cease their efforts and loyal labors until our Government gives the word that we are entirely released. We have still one or more Liberty loans to finance in order to close up the extensive war preparations, while the Red Cross will also expect support from our patriotic Society.

The National Council of Women issued a call for an executive session at the home of the president, Mrs. Eva Perry Moore, in St. Louis, on December 12 and 13. Reconstruction questions were considered at this convention.

Our General Secretary, Mrs. Amy Brown Lyman, has been spending a month in Denver studying social service methods in the headquarters of the Civic Service division there. This Society wants to have all the knowledge and improved methods possible to obtain from the experience and study of that work. Mrs. Lyman will absorb every truth and fact while on this notable mission. She also attended the Council sessions in St. Louis and brings excellent reports of the work done there.

We received an appeal from the National Suffrage Association to join with them in memorializing President Wilson to add at least one woman to the Peace Commission, as women's and children's interests demand recognition at the hands of men who are to settle the affairs of the world. If women are capable of filling every vacancy left by departed soldiers, of voting and legislating on public questions in Nations, states and territories,

surely they are competent and really necessary when the final adjustment of world affairs is completed at Versailles, France. Our Society named Mrs. Eva Perry Moore, Mrs. Carrie Chapman Catt, and Mrs. Kate Waller Barrett as possible candidates for this position.

The chairman of the National Council of Defense of the State, Mrs. Clarissa Smith Williams, received an appeal in common with all similar officials in the United States, from the German National Council of Women, asking the women of the United States to interfere with the peace arrangements and make better terms for Germany. Naturally Mrs. Williams refused to meddle in matters which belong only to President Wilson and his representatives and the Allies. Afterwards we learned that the French women agreed with us on this point, for they, too had been appealed to in the same manner and refused much more peremptorily than even the U. S. women would do.

We have been deprived of all assemblies and therefore our General Board meetings have not been held for the past month or six weeks. However, the office force has continued in active service. Two office Bulletins were sent out to the Board, giving news items during our enforced separation.

Some comment has been roused concerning the extravagant use of flowers at funerals, and while the General Board do not approve of anything like extravagance, or foolish displays at funerals, it is also felt that a modest and kindly remembrance of friends and loved ones stricken by the loss of relatives and families might well be allowed.

Recently the following letter was sent out by President Wells and her counselors to about a dozen old friends who, it was thought, were in possession of the old prized *Exponents:*

"The General Board of the Relief Society are exceedingly anxious to secure a complete set of the *Woman's Exponent.* The only two sets which we know of in existence belong to the Historian's Office and to President Emmeline B. Wells herself. Neither of these are available for our daily use and reference.

"It will be understood that the *Exponent* contained all of the reports and historical data of the Society for forty years. The General Secretary has not received or been able to secure any back reports and data except of very recent years. No doubt many of the stakes and general officers, felt that when information was printed in the *Exponent* there was no further need to preserve it. This condition makes it exceedingly awkward for the General

Secretary to compile data, and especially is the General Historian hampered for lack of intelligent information on many points required concerning the history of the Society.

"Would it be possible to secure from you any back numbers of the *Exponent?* Or do you know of any one of your acquaintances who possesses back numbers, which they will be willing to part with?"

So generous was the result that the Board are now in possession of 27 full volumes; the following omissions would complete the set: Vol. 6, Nos. 1, 21, 22; Vol. 9, Nos. 15, 16, 17, 18, 19, 20, 21; Vol. 10, Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9; Vol. 28, Nos. 1, 6, 7, 8, 9; Vol. 27, Nos. 15, 21; Vol. 35, No. 6; Vol. 36, Nos. 6, 10; Vol. 37, Nos. 1, 2, 5; Vol. 39, Nos. 1, 5, 10; Vol. 40, No. 10; Vol. 41, No. 10.

Besides these we have nearly as complete a set of duplicates. These precious volumes came principally from the Kanab Relief Society, sent by President Artimesia S. Seegmiller; from Mrs. Melissa Thompson, sent by Mrs. Martha B. Keeler; from Dr. Romania B. Penrose, and from Elders Andrew Jenson and A. William Lund, of the Historian's Office. We hope to fully complete our two sets. Take good care of your *Magazine,* sisters.

A rare relic came recently to the Historian's Office: a book of minutes and reports kept in 1854, by Mrs. Matilda Dudley-Busby, sent in by her son George Busby. Elder Andrew Jenson loaned the book to us and we have had every word of this historic record copied, membership, lists, donations and minutes. The Society was styled the "Indian Relief Society" of the Thirteenth Ward, and many historic names appear on the membership lists. Clothing was made for the Indians, and needed relief in other ways was given to the dusky aborigines. A party was held, the sum of $1.50 paid for tickets, in produce usually, and $20 was paid for music. That, too, in 1854!

NOTES FROM THE FIELD.

Juarez Stake.

Although sugar is $25 a sack in Juarez stake, the Relief Society members have managed to put up thousands of bottles of fruit. In a recent letter from the Secretary, it was learned that six Mexican women, who have just joined the Church, sent annual dues to the General Board.

Nurse School.

During the influenza epidemic the Nurse School of Salt Lake City has been closed. Five of the students have been afflicted

with influenza. Eight of the members of the class have been nursing for the Red Cross. Mrs. Maria Rogers, of Blanding, Utah, gave some service at the Judge Mercy Hospital, and the other members of the class to assist in stricken homes were: Miss Hulda T. Barnhurst, of Hatch, Utah, Miss Corley Coombs, of Salt Lake City; Miss Jessie V. De Friez, of St. Johns, Arizona; Mrs. Sena Fredricksen, of Gunnison, Utah; Mrs. Nellie Muir, of Salt Lake City; Miss Rosa Tillack, of Lethbridge, Canada; Mrs. Mary Truman of Enterprise, Utah, and Miss Emma Williams, of Murray, Utah.

Cottonwood Stake.

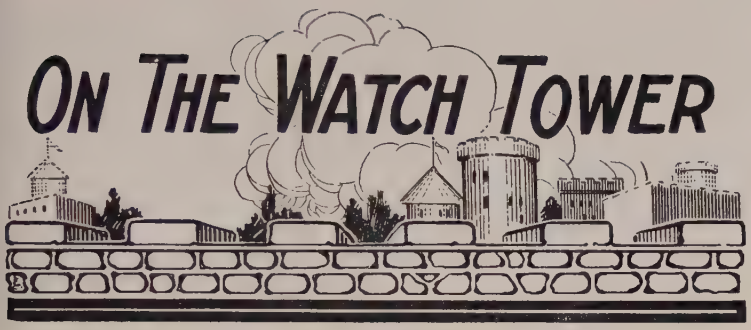
Each of the twelve wards in the Cottonwood stake recently donated one quilt to the Lund Home for Boys. The gift of twelve quilts was very greatly appreciated.

Surname Book and Racial History.

Our Surname Book has been received by eastern, western and European libraries with considerable acclaim. Five booksellers have asked to include it in their next published catalogs; genealogical departments in newspapers have given exhaustive notices. The *Boston Transcript* published the most of the Preface and Introduction to the book, giving over a column of space therefor, while the editor of the book, Mrs. Susa Young Gates, has been invited by the *Transcript* to send an article on the implied association between the first baptisms for the dead by the Prophet Joseph Smith, in 1842, and the organization of the first genealogical society, the New England Historic Genealogical Society, in Boston, in October, 1844. This article was accordingly prepared and sent.

Magazine.

We have delayed issuing this January number because of the epidemic condition which have prevented our agents from securing their lists. Our sisters don't want to miss this opening number nor do we wish them to; but economy compels us, during these costly printing-times to issue only as many *Magazines* as we have subscribers in sight. Hence the delay.



James H. Anderson.

THE FIFTH Liberty loan is set for April, 1919, and is to be for eight billion dollars.

AMERICAN TROOPS made their first formal entry into Germany on November 20.

MEXICO continued its record of banditti warfare under Pancho Villa during the month of November.

OKLAHOMA carried and Louisiana defeated woman suffrage in those states respectively, at the November election.

TRANSCONTINENTAL air mail service was being tested in the United States in November, with fair prospect of success.

THE PEACE convention will meet in Versailles, France, in December; at present there is no knowing how or when it will end.

AUSTRIA surrendered to the entente allies on Nov. 3, and Italian troops occupied a considerable section of former Austrian territory.

AMERICAN army casualties in Europe up to November 11 totalled 236,117, including killed, died of disease, wounded, and prisoners.

GERMANY surrendered to the entente allies on the latter's armistice terms on Nov. 11, and allied occupation of Germany began on Nov. 23.

KAISER WILLIAM of Germany and the crown prince found a refuge in Holland upon the signing of the armistice with the entente allies on Nov. 11.

FOOD is so scare in Europe that the necessity of supplying the people there probably will cause a food shortage in the United States in 1919.

IN BELGIUM, on November 22, the former government was re-established by the formal entry of the king and queen into Brussels, the capital.

W. G. MCADOO, U. S. secretary of the treasury, director of railways, and son-in-law of President Wilson, resigned the first two positions on November 22.

IN PETROGRAD, Russia, it is said that food is so scarce that men and dogs have been seen battling in the streets for the flesh of horses which have died.

DEATHS from influenza in the United States up to November 30, 1918, were practically double the number of American soldiers killed in the war in Europe.

HUNGARY has requested the entente allies to hasten peace negotiations lest all central and eastern Europe be ablaze with anarchy before control can be exercised.

THE GERMAN NAVAL FLEET, to the number of 131 vessels, surrendered off the coast of Scotland on Nov. 21—the greatest naval event of the kind in the world's history.

MASKS for public use as a preventive of the spread of influenza are held by the Utah state board of health to be ineffective, judging by the experience in other states.

UTAH soldiers to the number of more than 300 had lost their lives either in battle or by disease, up to November 30, while in the United States army in the great war.

PROHIBITION in the United States becomes effective July 1, 1919, and continues until the American army is demobilized, according to an act of Congress passed in November.

MANY AMERICAN soldiers in France already have married French girls, and it is estimated that about quarter of a million of them will do so while the American army is there.

GEN. J. J. PERSHING, commander of the American armies in France and Germany, is being urged by Republicans in Ohio, his home state, to be a candidate for the presidency in 1920.

PALESTINE is being speedily rehabilitated, and is receiving special attention in the view of welcoming Jews who migrate thither, of whom there will be many thousands from Europe.

INFLUENZA continued throughout November to be a severe pestilence in Utah, and on Nov. 22 the state board of health adopted further stringent restriction to combat the disease.

THE NUMBER OF KILLED in the great war already are shown by assembled statistics to be in excess of 7,000,000, exclusive of the millions who have died from starvation and from disease.

POLITICAL CONDITIONS in Germany and Austria became so chaotic during the latter part of November, that there is grave danger of anarchy there unless the entente allies' armies prevent it.

THE PRESIDENCY of the Church, as organized on November 23, after the funeral of President Joseph F. Smith, is: Heber J. Grant, president; Anthon H. Lund and Charles W. Penrose, counselors.

THE ELECTION in November resulted in the Democrats electing state and congressional nominees in Utah, while in Idaho the Republicans carried all these offices except for the short term for U. S. senator.

BOLSHEVIKI continue their murderous regime in Russia, and in the latter part of November were making efforts to gain control in Germany and Austria, with the certainty of causing serious trouble there.

FLOUR probably will be available in quantities to families in the United States for a few months after January 1, 1919, when the summer and increased shipping facilities to Europe will cause another scarcity.

TURKEY surrendered to Great Britain and France on November 1, this being the "last straw" which compelled the Teutonic empires to give way, bringing the fighting period of the war practically to a close ten days later.

THE UTAH REGIMENT, the 145th U. S. field artillery, will

not be a part of the army of occupation in Europe, hence will be allowed soon to return home. Outside of this regiment, about 14,000 Utah men are still in the army.

CONGRESS will be Republican in politics after March 4, 1919, notwithstanding President Wilson's appeal to elect a Democratic Congress. In the House the Republicans have 235 as against 200 opposed, and in the Senate 49 as against 47.

"BLOND ESKIMOS" is the name given by explorers V. Steffanson and W. J. Bower to a tribe of white aborigines in Victoria Land, in the Arctic regions. They are said to resemble the European Scandinavian stock.

CELEBRATIONS for the virtual close of the war on Nov. 11 were held in all the entente allied countries on that date. In the United States, the drafting of troops ceased, and preparations were begun for demoblizing the American army as far as circumstances justify it.

GOVERNMENT MONOPOLY of inter-oceanic cables, established by President Wilson since the close of the war, is being bitterly opposed in and out of Congress, on the ground that such monopoly is a menace to the republican form of government in the United States.

MR. GOMPERS, of the American Federation of Labor, says there must be no decrease in wages or increase in the eight-hour working day, after the war; while the farmers announce that they will not work sixteen hours a day to pay high wages. There seems to be an internal conflict looming on the horizon.

WHETHER OR NOT the present epidemic of influenza has attained the proportions of a pestilence in the United States may be ascertained by these figures, which are typical of the rest of the country: For one year previous to the coming of the epidemic, the average number of deaths per week in the large city of Philadelphia was 550; during four and a half weeks there, while the epidemic was at its height, the average number of deaths was over 3600, or nearly seven times the normal rate. A census of 40 cities in the U. S. during the last of November showed a total of 78,000 deaths. What would the whole nation show, cities and rural districts? While the war took only 78,000 in all of our U. S. soldier boys. Truly, "sword, pestilence, and famine," are frightful judgments of the present period, as a result of the wickedness of human kind.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah
Motto—Charity Never Faileth

THE GENERAL BOARD

Mrs. Emmeline B. Wells - - - - - - - *President*
Mrs. Clarissa S. Williams - - - - - - *First Counselor*
Mrs. Julina L. Smith - - - - - - - *Second Counselor*
Mrs. Amy Brown Lyman - - - - - - *General Secretary*
Mrs. Susa Young Gates - - - - - - - *Recording Secretary*
Mrs. Emma A. Empey - - - - - - - - *Treasurer*

Mrs. Sarah Jenne Cannon, Mrs. Carrie S. Thomas, Mrs. Elizabeth C. Crismon
Dr. Romania B. Penrose, Mrs. Elizabeth S. Wilcox, Mrs. Janette A. Hyde
Mrs. Emily S. Richards, Mrs. Rebecca Niebaur Nibley, Miss Sarah Eddington
Mrs. Julia P. M. Farnsworth, Mrs. Elizabeth C. McCune, Miss Lillian Cameron
Mrs. Phoebe Y. Beatie, Miss Edna May Davis, Mrs. Donnette Smith Kesler
Mrs. Ida S. Dusenberry, Miss Sarah McLelland

Mrs. Lizzie Thomas Edward, Music Director
Miss Edna Coray, Organist

RELIEF SOCIETY MAGAZINE

Editor - - - - - - - - - Susa Young Gates
Business Manager - - - - - - - Janette A. Hyde
Assistant Manager - - - - - - - Amy Brown Lyman

Room 29, Bishop's Building, Salt Lake City, Utah

Vol VI. JANUARY, 1919. No. 1

ANNUAL GREETINGS

From the Presidency and General Board to the Relief Society of the Church of Jesus Christ of Latter-day Saints.

Dearly beloved Sisters: The year 1918, which is just closing, has been a most eventful and stupendous period, not only in the history of the whole world, but as well in the events which have crowded upon the members of this great and growing organization.

War and its attendant horrors and sacrifices have called into feverish activity every atom of reserve power in the ranks of our members. Individuals and ward units, stake and general officers, have each filled up to the brimming point their measure of labor and usefulness. The manifestations of loyalty to our Country, made by this Society as a whole, and by each and every member thereof, are a source of honest pride to us, and we feel that the heavens rejoiced over the tireless labors and sometimes heartbreaking sacrifices made in our Country's cause by the mothers in Zion.

Our hearts are heavy with sympathy for those of our mothers and sisters who have participated in the supreme life-sacrifice rendered by a few of our soldier-boys in this dreadful conflict. God comfort the sorrowing parents and friends.

No less do we rejoice in the fact of swift-arriving peace, and the near return of our various home battalions. We are happy also in the knowledge that our well-brought-up boys will not partake of the dreaded restlessness and dissatisfaction usual to the returned soldier; but we are blessed in the assurance that our dear boys will return gladly to farm and field and school, well knowing that their life-ideals are founded in the gospel of Christ and that Zion contains all possibilities for continued service and life-development which any man may wish or require. We would suggest in this connection that mothers constantly advise their sons to keep free of secret societies and demoralizing union-groups. The testing time for men's souls is not far away.

We have all grieved and mourned over the passing of our beloved and revered President Joseph F. Smith. He was a true friend to women and a generous and just adviser to this organization. At the reorganization of the General Board, seven years ago, he at once assumed and always maintained a profound fatherly interest and personal direction in the great and small matters connected with the Board and the Society. Many of our recent activities are the result of his plans and advice. His death marks an epoch in the history of this organization.

The First Presidency of the Church, recently organized, gives us great joy and hope that a renewal of interest and personal concern for our welfare as a Society will mark the loyal and generous administration of Presidents Heber J. Grant, Anthon H. Lund and Charles W. Penrose. We bespeak from every sister in the Church and especially in this Society the loving faith and prayerful support for President Grant and his associate leaders of the Church. This Church is led by our Savior through His inspired servants, and we love and honor them one and all, teaching our children and children's children to do likewise.

The dreaded epidemic which has spread its pall over our communities has taken its heavy toll from our homes. More deaths have resulted in Utah and in the United States from this later-day plague than has resulted from the war. Not the least beloved of those who have gone from us is the genial and gifted young business man, Edwin F. Parry, Jr., who has had charge of the mailing department of our *Magazine*. Not only his family and friends, but our whole office force miss sadly the cheerful presence and faithful labors of Brother Parry.

In common with you all, the counselors and the General Board rejoice in the continued life and measurable vigor of our own honored leader, President Emmeline B. Wells. She attends her office duties daily, and takes the same vital interest in all Relief Society matters which has characterized her associations with the Board and the organization from her youth up.

The future holds much constructive and reconstructive labor

for us all. There is strength in struggle and joy in toil with infinite spiritual hope smiling at us from the promising face of the new year. We shall not fail in fulfilment nor falter in allegiance. For no matter what comes to us and ours, to the Society and the Church, or to the trembling multitudes of the world whose hearts are failing them for fear, our feet are set in holy places, and we have the promise of our Redeemer that we shall not be moved.

EMMELINE B. WELLS,
CLARISSA SMITH WILLIAMS,
JULINA L. SMITH,
AND
MEMBERS OF THE GENERAL BOARD.

FIRST RESIDENCY REORGANIZED.

On the 23rd of November, 1918, the First Council of the Church was reorganized with Heber J. Grant as President, Anthon H. Lund as First Counselor and Charles W. Penrose as Second Counselor.

Some of the Auxiliary organizations were also reorganized on the 27th as follows: Y. M. M. I. A. with Anthony W. Ivins as Superintendent, Brigham H. Roberts as First Assistant, and Richard R. Lyman as Second Assistant; Sunday Schools, David O. McKay, Superintendent; Stephen L. Richards, First Assistant; George D. Pyper, Second Assistant; John S. Bennett, Treasurer; George D. Pyper, General Secretary; T. Albert Hooper, Business Manager.

Our February number will contain articles and pictures of President Heber J. Grant and Counselors, with appreciations by friends and associates of these three leaders in Israel. Our readers will, therefore, wait upon us patiently while we prepare suitably to meet this new situation in Israel.

Guide Lessons.

LESSON I.

Theology and Testimony.

First Week in February.

BOOK OF MORMON LESSON.

PROPHECY FULFILLED AGAIN.

Our lesson in the March issue, 1918, considered the prophecy in II Nephi 10:10-14:

"But behold, this land, saith God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon this land.

"And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon this land who shall raise up unto the Gentiles;

"And I will fortify this land against all other nations;

"And he that fighteth against Zion shall perish, saith God;

"And he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words."

In the March, 1918, lesson we told the story of Maximillian, the Austrian archduke, who attempted to found an empire in Mexico. We made record of the fact that Maximillian was the victim of a revolution that finally resulted in his execution, and that Napoleon III, of France, who inspired and sustained Maximillian, was forced to abdicate after the French defeat at Sedan.

It is scarcely nine months since that lesson was published, yet once again we stand face to face with the fulfilment of this very remarkable, and to the Latter-day Saints, this most heartening, prophecy during all these dark days of the present war.

A period of some 270 days only has elapsed, and yet it has been sufficient time for us to witness the overthrow of another combination which has sought to dictate and dominate policies in the new world—the land our heavenly Father designated as a Land of Promise. And this brings us to the special theme of today's lesson.

Francis Joseph, the brother of Maximilian, who touched the button that set into motion the military forces of Central Europe, died before the end of the war came; his throne tottered under the weight of a myriad of discontents of the many peoples who formed his empire, and the added sorrows of war.

The Austrian throne could not fall to Francis Joseph's son, for his son had met a tragic death; it could not fall to his brother's son, for he, too, had been the victim of a tragedy; it came perforce to his unfortunate grand-nephew.

No pomp nor ceremony marked his entry into place; one course only, his—"to take arms against a sea of troubles, and by opposing," seek to "end them."

The recent surrender of Austria to the Allied forces saw the once proud Austrian empire, that in her supreme hour had dominated Europe, break in pieces. It saw its Emperor, Charles I of Austria, the last of the Hapsburgs, a reigning house for 900 years, flee from the capital city with bag and baggage. A few days later, he returned to abdicate, and to beg to be allowed to live as a private citizen in Vienna. Yet this boon, poor as it is, may not be granted.

The collapse of the German empire followed that of the Austrian empire with amazing rapidity. On the 9th of November came the announcement that Kaiser William the II and Crown Prince Frederick William had abdicated. The 10th of November marked the flight of the former Emperor into Holland, and on the 11th, the signing of the armistice that marked the conclusion of hostilities between Germany and the Allies. Although William has sought refuge in Holland he must be ill at ease, and he appears to be a most unwelcome guest.

It is related that soon after William's accession to the throne he paid a visit to Oscar, king of Sweden. Oscar's chamberlain asked him later what he thought of the new monarch. The reply came, "He is a second Nero." Since the outbreak of the present war, William has often been compared with Atilla, the terrible Hun. A writer in the *New York Times* says, "Genius or paranoiac, the most hated ruler of modern times."

Thousands of people are clamoring today not that he be banished to St. Helena, as was Napoleon the Great, but that he be tried before a military tribunal, condemned and executed for his high crimes against justice and humanity.

The editor of a New York daily pays respect to Charles the I of Austria, and William the II of Germany, in the following language:

"As the Hapsburg vanishes, what regret, what good word can be called forth from anybody? Of the Hapsburg as of the Hohenzollern, his accomplice and master, master no longer, Shakespeare's Richard III is the best interpreter:

> "My conscience hath a thousand several tongues,
> And every tongue brings in a several tale,
> And every tale condemns me for a villian.

Perjury, perjury, in the highest degree,
Throng to the bar, crying all 'Guilty! guilty!'
I shall despair, there is no creature loves me;
And if I die, no soul will pity me;
Pray, wherefor should they? since that I myself
Find in myself no pity to myself."

And so once again are the sacred words of the Book of Mormon made to triumph.

"And I will fortify this land against all other nations:

"And he that fighteth against Zion shall perish, saith God."

We close this lesson with a sentence borrowed from our March lesson, 1918: "How sure are the prophecies of God, how complete their fulfilment!"

QUESTIONS.

1. Tell in brief the story of the fall of Archduke Maximillian. The *Relief Society Magazine,* March, 1918, gives a much more complete account than is given in this lesson.

2. In what way have the Central Powers, for over four years at war with the Allied powers, sought to impair the liberties of America?

3. To what does the word Hapsburg refer?

4. How many centuries have the Hapsburgs been on thrones in Europe?

5. What Hapsburg monarch died during the present war?

6. How came it that his grand-nephew ascended to the throne?

7. To what does the name Hohenzollern refer?

8. Tell the story of the fall of the last of the Hapsburgs.

9. Tell the story of the fall of Emperor William II, of Germany.

10. What traits of character in William II have led people to class him with Nero?

11. Show how the collapse of the Central powers, and the victory of the Allied Powers has again fulfilled Book of Mormon prophecy.

12. What is socialism?

13. How does socialism compare with Bolshivekism?

14. What is the United Order?

15. What can you say about the United Order as set forth in the Book of Mormon?

LESSON II.

Work and Business.

FOURTH WEEK IN FEBRUARY.

LESSON III.

Genealogy.

SCOTCH AND IRISH SURNAMES.

(See Chapter 20, *Surname Book*).

Teachers' Outlines.

1. Scotch and Irish are branches of the Celtic tribes.
2. Tribal formations.
   (a) The Clan.
   (b) Sub-Clan or Septs.
   (c) Highlanders, Lowlanders.
3. Clans all bore same tribal name, with Mac added.
4. Irish Clan customs same as Scotch.
6. Some Irish Clans adopted an additional surname to the Clan name in the 15th century.
5. In 1485 an act of Parliament was passed regulating the Surname of the Irish.

We learned in former lessons that the Scotch and Irish were descendants of the Celtic tribes. Some authorities claim the Celts as a part of the Teutonic family, others assert they are a distinct race. Elder George Reynolds and several other Latter-day Saint scholars are inclined to the view that all of them are mixed descendants of the en tribes.

However this may be, Ireland was settled up by the Celtic tribes, who, later crossed the channel into Scotland, and by the sixth century they had settled largely in Caledonia. Ireland had been visited before this by the Christians, and an Irish Catholic priest named Columbo went over to Scotland and built a monastery in the island of Iona. He succeeded in converting the Picts and introduced primitive Christianity with its attendant social changes into the Highlands of Scotland.

The Celts were grouped in tribes, and their habits and customs followed those of the Teutonic races, with this exception: they retained their patriarchal form of government many centuries after the other races had abandoned the custom. A clan or Tribe was composed of the descendants of a common ancestor, and as they lived in a small compass and did not move about, they kept up their ancient customs for many centuries.

The Clans were divided up into sub-clans, or Septs, as they were called. There were seven sub-clans of the Clan Alpine, while others were equally as prolific. Not all of these clans and sub-clans were blood descendants. Men who married into the clan, captives who were taken in war, and sometimes adopted children, all were mixed up in the clan or tribe.

The Highlanders were exceedingly exclusive and very much opposed to the Lowlanders. The Lowlanders intermixed with the English people and these were intermixed and intermarried with those of Danish and Norse blood, peoples who came across the North Channel.

The clan adopted the personal name of the head of the tribe or clan, who founded the same, and each member of the clan was called by that name with the addition of Mac which simply means, belonging to. For instance, MacGregor meant a man belonging to the tribe of Gregor. MacIntosh meant one belonging to the tribe of Intosh. The sub-tribe carried on the same custom.

Irish customs were the same as Scotch customs. Like the Scotch people, there were two classes of the Irish race, those in the north and those in the south. In later centuries the settlers in northern Ireland were mixed very largely with the Scotch Covenanters many of whom were sent over in James the First's time after the seige of Londonderry to settle up Ulster and Donegal counties.

The tribes had each a tribal name handed down from the founder of the tribe. Then others had nicknames attached to the personal and tribal name; for instance, Mac Dermot Roe was the red Mac Dermot; Mac Dermot Gull was the anglicized Mac Dermot. For a long time these additional names were kept up. Irish families who intermarried with the English people used English customs and assumed English surnames.

In 1485 Parliament passed an act compelling all Irishmen to adopt English surnames, and confusion, indeed, was the result. Some Irishmen simply Englished their Irish names, others took trade names such as Smiths, Carpenters, and Cooks. It is much more difficult to follow an Irish surname to its original source than a Scotch or English surname. Yet care and patience will unravel even this difficulty.

QUESTIONS.

Who are the Scotch?
What can you say about the Celtic tribes?
Why were the clans formed?
The sub-clans and Septs?

What is the difference between the Highlanders and Lowlanders?

How did the clans choose their clan name?

Invite someone of Scotch decent to give the history of her surname.

What two Irish customs resemble Scotch customs?

What can you say of the Act of 1485, passed by Parliament concerning the Irish?

LESSON IV.

Home Courses.

FOURTH WEEK IN FEBRUARY.

NATIONAL ASPECTS OF PARENTHOOD, AND ITS PROBLEMS.

Maternal care and the making of a home are to be traced in numerous types of life besides that of human beings. Interesting illustrations might be drawn from fish and insects, birds and mammals to show three, among other important, points, in the growth of parenthood:

(1) Without prolonged parental care, the destruction of life is so enormous that a very large number of offspring must be produced to perpetuate the species. Is it not a serious reflection upon the Twentieth century that hundreds of thousands of infants die annually within a few weeks of birth from no other cause than want of care, to the serious impoverishment of civilization? The conditions fatal to these infants damage the survivors more or less permanently, reducing individual capacity and national efficiency.

(2) Valuable lessons are to be learned from observations on the varied forms of care in lowly types of life, where instinct directs the right preparation for the birth of the young and for their protection until they are self supporting. But under the complex conditions of modern civilization, *trained intelligence must replace uneducated instinct,* if young human life is to be safe guarded.

(3) As life rises to a higher level of mental and social capacity, we note that the cooperation of two parents becomes essential to its production and protection.

A dim recognition by primitive parents of such forms of personal responsibility may have led to the formation of the first human home as a means of shelter or protection. It paid to keep the children alive and well. Their motives were not purely unselfish; rather they were impressed with the thought of benefits to be derived from the help of intelligent and vigorous sons and daugh-

ters, who would assist in home duties, in hunting, in enemy attacks and especially, who would care for the parents when they became sick or feeble; this fact is perhaps the most forcible reason for the existence of family life.

A less generally recognized purpose of family life is the maintenance of a fine racial standard. History reveals the fact that where family life deteriorated, so also did national efficiency. Therefore, upon the parents of today, upon their methods of bringing up their families, hinges the future of this nation. In order to furnish the country with a right-minded, self-supporting vigorous population, high standards of health and noble ideals of conduct must be fostered in home life. The surroundings, moral and physical, among which a child passes the first eight or ten years of its existence, color the whole of its future, and are responsible for the standard of civic worth it will attain in maturity.

Consequently modern family life must fulfil four main functions:

(1) Protection during infancy, and childhood, and again in old age.

(2) Education, or systematic intelligent training in useful habits, and in ability to benefit from the experience of the past.

(3) Development of bodies and minds, by play and work, food, rest, clothing, and care, suited to the age of each member of a household.

(4) Social training, through the give and take of home life, and by the practice of mutual love, patience, service, courtesy and self control, which constitute essential preparation for the national responsibilities of maturity.

Direct responsibility for the selection and support of a suitable home devolves upon the parents, but indirectly this is shared by the nation. There are numerous external considerations to be taken into account, such as, location, cleanliness of neighbors, freedom from dirt, bad odors, or from unnecessary industrial noise, which are largely dependent upon community standards, and the efficiency of the state and local boards of health.

A good home must furnish means for rest and recreation as well as food, warmth, cleanliness and general comfort. The space surrounding the home should be ample for healthful activities, such as gardening, or games. The existing slight value placed on home recreation is actually a national concern, when we realize the far-reaching results of the growing tendency of young people to seek amusement outside the home, and of their craving for abnormal excitement, and exaggerated stimulation, such as is sought, for example, in the popular "movies." Among these results are premature nervous exhaustion, discontent with the quiet routine of normal life, and increased incentive to juvenile crime.

(A good standard for judging moving pictures is given on page 20, of *The Civics Hand Book*, published by the National Federation of Women's Clubs.)

Formerly it was thought that the care of children was a purely parental affair, but one outgrowth of this century is the recognition that the quality of a nation depends on the material reared in the homes; therefore, the state must now concern itself not only with the cultivation of a sound public opinion on this matter, but must ensure that normal children shall be reared in normal homes through the provision of good conditions for life, including wholesome recreation. Last, but by no means least, comes the recognition that parenthood is a profession, for which training must be provided, that the process of development in young human beings is very prolonged, and that each individual suffers throughout life if this process is not adequately safeguarded.

The elasticity and adaptability of young human nature are so great that the results to the children of parental ignorance are often deferred for many years. These effects may not show themselves until the individual is exposed to the stress of heavy anxiety or over-work, or of maternity in later life. Then, instead of responding with elasticity to the strain, there is a collapse or a period of prolonged ill health. Results are thus separated by years from their real causes, and the connection is unfortunately overlooked. Unless the physical condition of the youth of the nation is passed in review, as was the case last year; then the nation is startled out of its misplaced confidence in parental capacity, and demands more intelligent home care of its youthful citizens in the interests of national prosperity.

Care to secure a high standard in child life should begin even before marriage, for it is now known that sound health in the offspring is associated with the character and physique of prospective parents, and depends upon their education for their responsibilities, as well as upon the skilled care of expectant mothers. Among the agencies for such preparation for Parenthood may be included:—

(1) Opportunities for study of the subject in high school and college.

(2) Classes and lectures for the general public, supported by special newspaper articles and exhibits.

The question of Child Labor and Education should constitute other vital parental interests. What is usually described as education, that is, the few hours out of the twenty-four spent daily in the school room, cannot produce as enduring results as do the social and moral standards founded on education in the home. The necesssity for legal safeguards in respect of child labor is unfortunately urgent, and should engage the attention of all

parents. How comparatively few parents, appreciate the necessity for the study of individual child nature! Too often, for instance, precocity is stimulated instead of regulated, or ignorance allows the development of physical and mental handicaps, which could be controlled by early and judicious treatment; or undue repression or extreme indulgence results in juvenile delinquency. Yet such failure of parental care, burdens the nation with more or less defective citizens—not necessarily of criminal tendencies, but unable to contribute their full quota of efficient service to the national life.

Nevertheless, there are hopeful signs of a slow awakening on the part of the public, which is, after all, largely composed of parents. The Children's Year Campaign "To save 100,000 babies and get a square deal for children" opened on April 6th, with the beginning of the nation-wide weighing and measuring test of young children. This work, inaugurated by the National Council of Defence on behalf of children has been approved by President Wilson, who expresses the hope that "the work may so successfully develop as to set up certain irreducible minimum standards for the health, education, and work of the American child." It depends upon the homes of the country to attain and maintain such standards.

REFERENCES.

Children's Year Working Program, Bul. No. 40, Leaflet, No. 3. U. S. Dept. of Labor, Children's Bureau, Washington, D. C.

Child Care, The Prescholl Age, part 1, by Mrs. Max West, (pages 7-11). U. S. Dept. of Labor, Children's Bureau, Washington, D. C.

Infant Carc, Series No. 2. Pub. No. 8, by Mrs. Max West, (pages 9-19). U. S. Dept. of Labor, Children's Bureau, Washington, D. C.

Infant Mortality, by Raphael S. Olsen. Bul. No. 1, (pages 13, 14, 21-32). University of Utah, Salt Lake City, Utah.

QUESTIONS.

1. What are the special functions of a home?
2. Give three illustrations from lower types of life of instinct guidance in birth preparations and protection of the young.
3. What are the essentials in the maintenance of high racial standard?
4. How would you purpose preparing the youth of the country for the responsibilities of parenthood?
5. What is the relation between national efficiency and home life?
6. Why has it been necessary to organize the Children's Year Campaign?

A Labor of Love.

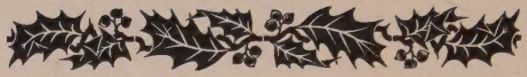
Martha Wilcox Hacking.

The dark winter night came on bitterly cold.
The face by the fireside looked haggard and old
From the burden of care which seemed greater to her
Than her frail form could bear. Now the great tear would blurr
Her soft, tender eyes, as she gazed on her child
Who returned not her gaze, but, with eyes staring wild
Raved in the delirium of fever and pain,
Till the soft mother hand soothed her quiet again.

"Papa! Bring papa," the poor child would say.
But papa at that time was far, far away;
Unable to come to his darling one's call;
Though had he but known, he'd have gladly left all.
And so, alone in this strange land, this mother and child
Were battling with death, the storm raging wild,
And the cold world about them seemed cruel indeed—
Not a loved one was near in this hour of great need.

A sister had heard, so she said, on the street,
Of a case of real suffering—"right here on our beat,
And as teachers and sisters, Let's go now and see
If some comfort or help to them we may be;
I feel quite impressed that we're needed down there."
And so, after offering a few words of prayer,
They set out on their way—led by Him who would send
To the helpless and suffering a sister and friend.

When at last morning came, and the bright sun arose,
The child lay sleeping in quiet repose,
And the mother, refreshed by her hours of rest,
Bade good-bye to the sisters who had her home blessed.
Her eyes overflowing with glad, grateful tears,
She prayed for the sisters who had calmed all her fears.
"Inasmuch as ye gave to the least of them all,
Ye did it for Me, and I came at your call."



Christmas Greetings to Our Patrons and Agents who have done so much for the success of the Relief Society Magazine.

Magazine Editorial and Management Staff

Z. C. M. I. Factory School Shoes

Made on the Munson Army Last
or the English Toed School Shoes

**FOR BOYS,
YOUTHS,
LITTLE GENTS**

KEISTER Ladies' Tailoring College

Our Simplified System of Cutting, Fitting,
DRESSMAKING AND TAILORING
Will give you an occupation or fit you for home duties in that line.
Information Free. Visitors Welcome
291 Center Street SALT LAKE CITY, UTAH

DO YOUR XMAS SHOPPING EARLY
AN ELECTRIC VACUUM CLEANER *MAKES A VERY NICE CHRISTMAS PRESENT*
LET EARDLEY BROS. DO IT EVERYTHING FOR ELECTRICITY
37 East First South - - Salt Lake City, Utah

STOMACH TROUBLES A SPECIALTY
Free Consultation And Examination
GREENHALGH REMEDY CO., Inc.
Office Phone Was. 5394 Residence Phone Hyl. 950J
28 EAST FOURTH SOUTH SALT LAKE CITY, UTAH

Your Christmas Photographs Should Come From
AMUNDSEN'S SALT LAKE'S BEST PHOTOGRAPHER
249 MAIN STREET
Better Work Because Better Equipment

Star Laundry
MODERN METHODS
151 W. 9TH. SOUTH
PHONE HYLAND 57

For Distinctive Work
PHONE HY. 57
MAIL ORDERS SOLICITED
902 Jefferson Street
Salt Lake City

THE BRUNSWICK-BALKE-COLLENDER CO.

Carom and Pocket-billiard Tables for the home. Beautifully illustrated "Home Magnet" catalog furnished on request.
55-59 West South Temple, Salt Lake City, Utah

Specials for Xmas!

Approved L. D. S. Garments

PREPAID P. POST TO ANY PART OF THE U. S.; 15c EXTRA TO CANADA

ORDER NOW BEFORE PRICES AD-

No.	VANCE	Price
1100	Lt. wt., unbleached cotton	$1.40
200	Lt. wt., bleached cotton	1.50
600	Med'm wt., unbleached cotton	1.60
220	Medium wt., bleached cotton	1.75
240	Heavy wt. bleached cotton	2.35
900	Heavy wt., unbleached cotton	2.25
700	Lt. wt., lisle, bleached	2.50
500	Medium wt., lisle, bleached	2.75
100	Medium wt. wool mix., fleeced	2.50
160	Heavy wt. wool mix., fleeced	3.25

Reinforced backs, 25c extra

Sizes 34 to 44, any length desired.

Measure length from center of shoulder to inside ankle. Over 44 bust, 12½c per inch. We can make any size.

No. 880—Men's and Ladies' heavy all worsted wool, high neck, double breasted sweater coats, gray or maroon, best made, while they last..... $10.00

MODEL KNITTING WORKS
657 IVERSON STREET
SALT LAKE CITY, UTAH

MISS ANNA M JOHANSON
MT PLEASANT UTAH

WASTE RUNS RIOT

In An Ill-regulated Household

if

Your husband complains of the size of the Grocery Bill—

You just can't keep within your allowance—

You know you are wasting food but don't know how to stop it—

Take a Course in Household Management at the

UTAH AGRICULTURAL COLLEGE

and select other vital work from the following list:

Cooking
Food Economics
Dietetics
Nutrition
Designing and Modeling
Children's Diet
Mothercraft
Home Nursing
House Furnishing
Home Construction and Sanitation
Dressmaking
Millinery
Art Needlework
Costume History and Design
Textiles

Write for the Beautiful Art Booklet issued every summer by the Institution. Send now and have your name listed to insure delivery.

Address Desk E-4, President's Office, UTAH AGRICULTURAL COLLEGE, Logan, Utah.